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POETRY.

For the Churchman.

THE DYING PARENT.

SUGGESTED BY A PICTURE.

Maiden, of the mournful look,
Maiden, of the tearful eye,
Why hast thou nor lute, nor book,
Whose the couch thou watchest by?

In the dimly lighted room,
Of the smile of joy bereft,
Sitting lonely in its gloom,
Wherefore, maiden, art thou left?

There are festive scenes to-night,
Hearts are beating wild and free,
Pulses thrilling with delight,
Comes no throb of joy to thee?

Forth, and watch the crescent moon,
Forth, and watch the holy stars,
Dowered with youth and beauty's boon,
Vigil fades, and weeping mars.

Ah! a parent's couch thou tendest,
Naught may tempt thee from his side,
Gentle maiden, where thou bendest,
Little while will he abide.

Long he watched thy childhood's gladness,
Long he hung o'er thee in pride,
Clasp'd thee to his heart in sadness,
Mourning when thy mother died.

When the gloom of grief was o'er him,
And its shadow on his brow,
Came but thy light form before him,
Sunbeam of his soul wert thou.

See! the filmy veil is stealing
O'er the dull and glazed eye;
Sign on lip, and brow, revealing
That the parting hour is nigh.

Heavy lid is slowly closing,
Last fond look will soon be o'er,
Folded arms in death reposing
Shall encircle thee no more.

From their unveiled glory flying,
Troops of guardian angels come,
Watch the bed of Christian dying,
Bear the spirit to its home.

Faint not in thy anguish, maiden,
Awful though the trial be,
In this hour with sorrow laden,
There is One who looks on thee.

To the ground no sparrow falleth,
Without Heaven's watchful eye,
To their GOD no mourner calleth,
But he hearkens to their cry.

Orphan, while thy tears are streaming,
Stay thy soul on JESUS' love,
Then shall come around thee gleaming,
Hope's bright halo from above.

Life has moments dark and trying,
Still let CHRIST thy refuge be,
In the hour when thou art dying,
CHRIST himself shall comfort thee.

J. C.

From the London Quarterly Review.

BOOKS FOR CHILDREN.

We must advert to a set of books which we have observed, with no less surprise than indignation, put into the hands of the tenderest infancy. In ushering children into the paths of science by a short cut, great risk is incurred at once of degrading the study and sacrificing the power as well as taste for future acquirement. But such subjects being neither the highest in intellectual rank, nor their right understanding the most serious point in *education*, no great harm, at the worst, may be done. Here, however, the case is widely different; for when those who constitute themselves the teachers of childhood lay presumptuous and vulgar hands upon such high matters as the wisest approach with reverence and humility, they commit an offence equally against the subject and the trust, which cannot be too strongly censured.

The system of appealing solely to the *reason* of a mere infant, both in the training of the conduct and the intellect, is one which has crept in with the many subordinate fallacies of the day, and to which the school of modern juvenile works bear witness. That mothers should be here and there found in private life who, either to conceal a morbid predominance of mere maternal instinct, or a slothful inability for exertion, profess to check selfishness, stem passion, and ensure obedience, by addressing themselves to a part of the child's mind for which he is not become responsible—this is not altogether incomprehensible. The inconvenience is upon their own heads, and an increase of family may possibly alter their views. But when thinking man busies himself with penning and printing a regular code of such matters—the whole resting on a false hypothesis—he only affords a melancholy proof that in admitting the reason of a child of five years of age, he has utterly abandoned his own. That a child has a right to the privileges of a rational being, who shall dare deny?—that the heir to such a faculty is entitled to the profoundest respect, who shall dare contest? But it is not in allowing too early a disposal of his inheritance that we most guard his interests, or in forcibly pulling open the petals that we most show our admiration for the germ. Grant that the reasoning powers are developed in a child of five years old—he will be more eager to exert them than a man: with his other faculties, physical and mental, he is more actively occupied and delighted—why not then the same with reason? Carry out the argument, and there will be no department of abstract science or philosophy the enjoyment of which he will not seek, and may not claim. In short, Socrates's Dialogues and the Bridgewater Treatises will be the greatest treats you can give him. And that those gentlemen who have troubled themselves to write such works as 'The Child's Book on the Soul' are literally of this opinion, we shall soon have the pleasure of proving in their own words. But how to adapt such subjects to a child's reception?—how to proportion them to his limited comprehension? The attempt is fraught with contradiction; and here lies the gross absurdity of the present system.

How doubly hard this falls upon a child may simply be stated. Required to understand that which, at best, he cannot enjoy—limited for that he may enjoy to that only which he is supposed to understand—that power of reasoning which, in mercy to our want of it, is last and least required, unnaturally compelled into action; and the sense of beauty, the love of the dimly-understood, the faith in 'the things unseen,' (for the deep rooting of which the sweet period of childhood seems specially designed,) neglected or confused—the rights of nature are doubly violated. Regretting, as we deeply do, that the enjoyment of the only truly enviable part of life should be thus tampered with, we hardly know whether most to congratulate ourselves that this presumption is not of native growth, or to lament that it should be derived from a people to whom childhood especially is indebted for much that is beautiful and useful: for it is from American writers chiefly that this system of beginning at the apex instead of at the base—starting at once from that point to which the mind is intended only gradually to creep—has sprung. As we said before, the difficulty of clothing the highest subject in the meanest language is fortunately what most effectually unmasks the futility of this 'high life below stairs' kind of proceeding.

But we must now let them speak for themselves, and introduce the reader to the Rev. Mr. Gallaudet's 'Child's Book on the Soul;' the first stave on the ladder of infantine metaphysics. The title is almost sufficient. We should have thought that the Bible was the best book on the soul for all ages; but the Americans know better. Nor do we apologize for dragging our readers through the babyisms of such a work. A child's cause is common cause, and we are all interested in seeing that their little go-carts are not set running on treacherous paths.

Generally speaking, these metaphysical treatises are arranged, like this manual, in the form of dialogues, where a profound mother and a docile child play alternately into each other's hands, and where a question is set up, like a nine-pin, only to be knocked down by the next answer. Being informed in the first dialogue that the little victim on the present occasion is only five years of age, we are not so much surprised to hear his mother ask him such silly questions—only, to be sure, they were hardly worth printing—as, whether stones can talk—or roses answer him—or a watch learn anything: to all of which the child gives as sensible negatives as can be expected; taking occasion to put a few interrogatories in his turn, by no means inconsistent with his years—viz., whether a pebble be good to eat; and especially whether there are any wild lions in the neighborhood, &c. In the next dialogue, however, the mother assumes a higher strain, and after much badgering and browbeating, in the course of which a common English child would inevitably have foundered and disgraced himself over and over again, she brings him to confess, and cautions him to remember, that he is different from the aforesaid pebble, rose, watch, and his little dog Tray; with which useful ideas he goes off to bed, repeating them by heart, we conclude, all the way upstairs. The next morning the conversation is renewed; and having, meanwhile, grown a little conceited at finding that what he very well knew before is made so much of, the child now assures mamma, in a pedantic tone, that he has been thinking of nothing else, and that he has also discovered that his little sister Eliza is no more like a pebble, a rose, a watch, and his dog Tray, than he is. But here, to our great surprise—and doubtless, were it known, to the equal dismay of the five-year old—the lady does not accept this ingenious inference; but, tacking completely round, drives all ideas, old and new, out of his head—by requiring to know why Eliza is *like* all these items? In vain now does the unfortunate child state the question to the best of his ability to himself, 'If I am *not* like all these things, why is Eliza *like* them?' and, not knowing that this would puzzle a saint, is fast on the high-road to vacuity, when the mother graciously takes him by the hand, and after leading him through a chain of most original argument, demonstrates that Eliza is like a rose, not because she has red cheeks—like Tray, not because she comes when she is called—oh no! these would be literal images which any vulgar mother could supply—but because she participates with both the dog and the flower in the abstract qualities of '*weight, hardness, form, color*, and *parts!*' This last word is evidently the first to fix his attention; for, leaving his mother in the clouds, we find him in the next few lines expressing an ardent desire to look *inside* his little sister, in order to ascertain by what machinery her hands are made to go!

It would be useless to attempt following this trash, through which we are as much at a loss to discover the lady's drift as the wretched object of all her pains. After dragging him through the abstract ideas of a state of thinking, dreaming, and death; after binding his bodily eyes, and desiring him to tell her what he sees with those of his mind; after presenting a number of objects to his imagination, and successively assuring him in emphatic italics, '*You can think you are doing things, then, which you are not doing—you can think you are seeing things, then, which you are not seeing—you can think that you are tasting things, then, which you are not tasting*,' (which latter argument the child would have done better to doubt, and begged the favor of a ripe orange to assist it)—and so on through all the senses; after making him guess whether he thinks with his 'hand or his foot,' 'his nose or his mouth,' 'his head or his heels;' after addressing him alternately as more than a man, and less than a baby, and making him ask stultified questions, or leap to brilliant conclusions, just as suits her convenience; after, in short, having by these means, consistent with strict hydraulic principles, created the necessary vacuum in the brain, she proceeds to pump in a stock of knowledge, and to wind up the first section of metaphysics by announcing to him, in large letters, that 'this something inside him, which thinks, and keeps thinking,' is his SOUL! Upon which the good little boy claps his hands, and begins jumping about in a paroxysm of delight.

But lest this summary should seem exaggerated, it may be as well to give the further dissertation on the soul in their own words:—

'*Mother.* Can you hear my soul, Robert?

'*Robert.* I can hear *you* when you speak, mother.

'*M.* Yes, I think what I am going to say to you, and then I think to have my tongue and my lips move, and I speak, and you hear the sound of my voice. Put your ear to this watch: do you hear anything?

'*R.* Yes, mother; it goes tick-tick, tick-tick.

'*M.* Now put your ear close to my head. I am going to think; try if you can hear my thinking.

'*R.* No, mother, I cannot at all.

'*M.* My soul, then, makes no noise when it is thinking, and you cannot hear my soul; you can only hear my voice when I tell you what I am thinking.

'*R.* That is very strange, mother; the soul must be very different from anything that I can see or hear. [Five years old!]

'*M.* Yes, my son; and can you taste, or smell, or touch my soul?

'*R.* No, mother; and I cannot taste, or smell, or touch my own soul.

'*M.* You cannot tell, then, whether your soul is round or square, or long or short, or red, or white, or black, or green, or yellow; you do not know that it has any form or color at all. You cannot tell whether your soul sounds like a bell, or like a flute, or like any other thing: you do not know that it has any sound at all. You cannot tell whether your soul tastes like anything: you do not know that it has any taste at all. You cannot tell whether your soul smells like anything: you do not know whether it has any smell at all. You cannot tell whether your soul is hard or soft; or whether it feels like anything: you do not know that it can be felt at all.

'*R.* What do you call all those things, mother, that I can see, and hear, and taste, and smell, and touch?

'*M.* We call them *matter*, and we say they are *material*.

'*R.* Then *my body is material?*

'*M.* Yes, my son: but your *soul is not material: or, what is the same thing, your soul is immaterial.*

'*R.* Mother, I suppose *your soul*, too, is immaterial; for I cannot see it, nor hear it, nor taste it, nor smell it, nor touch it.

'*M.* Yes; everybody's soul is immaterial. Remember, my son, that you have *a body* and *a soul.* Your body you see, and hear, and taste, and smell, and touch. It is like the pebble, the rose, and the watch; *it is matter—it is material.* Your soul has not form, or color, or sound, or taste, or smell, or hardness, or softness. *It is not matter—it is immaterial*; or, what is the same thing, we call it *spirit.* The pebble, the rose, and the watch have no spirit. But you look a little sleepy.' [*No wonder!*]

We need not comment upon the utter imbecility of supposing that a child of *five years of age*, or indeed of any age, can for one moment follow or take interest in such unholy rhodomontade as this; but none can do justice to Mr. Gallaudet until they have heard his familiar explanation of *eternity*. Locke was a dunce to him. Having advanced the child to the possession of a soul, the author proceeds to show him how long his soul will live; pursuing his usual plan of raising his curiosity, and exciting his wonder, till such time as the simple truth may be supposed to flash upon him with most effect.

'*Mother.* Look here, Robert, I will make as many marks upon this slate as there are days in one year. There, I have made the marks; now do you count them.

'*Robert.* I have, mother, and they are three hundred and sixty-five.

'*M.* That is right; there are three hundred and sixty-five days in one year. If I should make as many marks again, they would be all two years. Now suppose I should fill all the slate full of marks on both sides, how many years do you suppose they all would make?

'*R.* I do not know, mother; perhaps they would make as many as ten years.

'*M.* Well, about that. Now suppose I should fill ten slates full, how many years would that make?

'*R.* One hundred, mother; because ten tens make one hundred.

'*M.* Suppose the room was full of slates, as full as it could be, one piled on the top of another, and every slate was full of marks, and every mark made one year; how many years would they all make?

'*R.* Oh! I do not know, mother; I could not count them.

'*M.* Suppose every room in this house was full of slates, all covered with marks, and every house in this town full of them, and you should carry them all into a large field, and pile them all one on the top of another; how many years would they all make?

'*R.* Oh! mother, nobody could tell. It would take you all your life to count them.

'*M.* Well, my son, your soul will live as many years as all the marks on all the slates would make.

'*R.* And will my soul die then, mother?

'*M.* No, Robert, it will not die then. *It will keep on living.* It will live as many years again as all the marks on all the slates in the great pile, and then it will not die; it will keep on living. It will live as many years as all the marks would be on a hundred such piles of slates—on a thousand such piles of slates—on as many such piles as you can think of, from the ground up away to the sky, one on the top of the other; *and then your soul will not die—it will still keep on living. Your soul will live for ever; it will never, never die!*'

What a pity she did not tell him this at the beginning: it would have saved all this outlay of good slates! We can see his weary and vacant look as he passively endures all this torrent, and finds himself, at the end of the chapter, condemned to a hereafter of which he understands nothing, except that it is a great place, somehow 'piled full of slates.' If he be a child of lively ideas, Heaven now becomes associated in his mind with games of 'fox and goose,' and 'tit-tat-too,' and other favorite slate pastimes which our common English generation greatly prefer to sums in addition. Children are always literal. Nor is it too much to say that this impression will not leave him for years—unless, indeed, as we sincerely hope, the urchin has been occupied playing with his buttons, or watching a fly, and so escaped any impression whatsoever. But even this chance is cut off—for, on turning over the leaves, we come to a regular catalogue of questions, calculated to test his recollection and comprehension of the contents of each dialogue, and setting off the abominable absurdity of the system, if possible, in stronger colors.

Such writers as these seem to have no suspicion that there are certain things which 'pass all understanding;' that there is a 'wisdom' best spoken 'in a mystery;' and, still less, that, whilst they are taking all the pains to invoke the *reason*, they are, in point of fact, only overstraining the *imagination*. If not utterly stupefied by the jargon we have quoted, the infant mind, we may be sure, has taken refuge to some whimsical misapplication or ludicrous non-connection of its own, as indistinctly allied with the matter in question as the dream of the night with the occurrence of the day. This is certain, that what requires such painful ingenuity to explain, is decidedly not necessary for a child to know. The savage comprehends a 'for ever;' and every child has a vague idea—whether innate or no, it matters not—of that eternity to which he is heir. And which of us, we ask, with the liveliest faith in revelation, has more? As Coleridge truly says, 'the child knows the *thing*, though he cannot follow the *argument*.' Did the right recognition also of such ideas depend all upon early teaching, independent, as in this case, of Scripture, language would have been provided with a suitable structure. Hymns of praise, songs of thanksgiving, and confessions of faith, suit themselves to the most infantine forms, and appear in none more beautiful. One of Watt's hymns will teach more than all the 250 pages of such arguments as these, and that in a right spirit; while here the strange discrepancy between low forms and lofty matter is such as naturally to arouse the question, *why* seek to combine them?

Lest we should be thought more eager to detect absurdities abroad than to perceive our own, we have taken the trouble of looking over a large portion of English juvenile books with a view to comparison. The only writer who at all ventures on such ground is the worthy Mrs. Trimmer, in her 'Introduction to the Holy Scriptures;' and such is the difference of language, that we cannot forbear a short quotation:—

'I told you, my dear, that the soul is immortal, and so it certainly is; it will live for ever. The body is condemned to die, but the soul will remain alive to everlasting ages. The soul leaves the body, and the body turns to corruption; but the soul cannot die, for *the Creator has said it shall live*."

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—As some things have lately appeared in the Churchman on the subject of *Proselytism*, which did not correspond with my views, I solicit from you the favor of a republication, in the Churchman, of the following article, from the pen of the Rev. *Palmer Dyer*, published editorially in the *Episcopal Watchman*, while he conducted that paper, in 1829. See vol. 3, p. 269, Nov. 7th, 1829. I deem the subject one of no slight importance; but will not trouble you at present with any views of my own. I will barely remark, that my views and those of nearly all the Churchmen with whom I am conversant, perfectly coincide with those of the Rev. Mr. Dyer.

A CONSTANT READER.

PROSELYTISM.

Slight is the estimation in which we hold the piety of that man, who is not earnestly desirous that his fellow men should embrace what he conceives to be the true faith, and the true Church of Christ. If the religious system which he has adopted be, in his opinion, superior to every other, in the correctness of its doctrines, the excellence of its spirit, the validity of its ordinances, or the scriptural character of the duties which it inculcates; or if he deem it paramount to other systems, in consequence of any peculiar advantages which it possesses, he must either feel solicitous that others should enjoy with him the high privileges with which he is favored, or evince an indifference to his neighbors' spiritual welfare, wholly inconsistent with the charity of the Gospel. To say the least, there can be but *one best* way of serving GOD; and every other way, proportionably to its difference from that, must be erroneous. The conscientious and pious Christian, to whatever denomination he may have attached himself, undoubtedly believes that this one *best* way is the way upon which *he* has entered: his brethren of other denominations are, therefore, regarded as involved more or less deeply in religious error, and in spiritual danger—for spiritual danger and religious error are inseparable, and bear an exact proportion the one to the other. Christian affection, then, will render him anxious to convert them from their errors, whether of faith or of practice. His anxiety will be proportional to his zeal for their welfare, and to the extent of their departure from the unperverted, unsophisticated truth of the Scriptures. Nor will this anxiety be concealed from those who are its objects. It is not simply an inoperative wish, which springs in his heart and dies there, unwhispered to an erring brother, and utterly fruitless. No: like the faith in which it originates, it "worketh by love." It becomes manifest by words and deeds, and prompts him to unwearied endeavors to bring his fellow Christians to an agreement with him in the faith which he has conscientiously embraced.

Small indeed is the measure of our zeal, and little have we imbibed of the spirit of CHRIST, if we be careless of the creed, and indifferent to the scriptural or unscriptural character of the religious society, embraced by the immortal beings around us. If we sit down contented with our own enjoyment of the privileges connected with the true Church, without making any efforts to extend these privileges to those who are destitute of them, our guilt cannot pass unnoticed. An honest endeavor to gain proselytes to our own faith, is neither more nor less than an attempt to render men better and more perfect, by rectifying their mistaken principles and practices, and exalting the character of the relation in which they stand to their Maker and Redeemer. Hence such endeavors are not only entirely consistent with the spirit of our holy religion, but absolutely demanded by it. The first professors of Christianity, agreeably to the will of their Master, went about continually among all the sects and denominations then in existence, to "teach or disciple" or *proselyte* to the true faith, all whom they could persuade to give heed to their arguments, and exhortations. And is not their example to be imitated? Is it now less needful that men should be warned against false teachers, and corrupt systems of religion? Is there less necessity that men should now be admonished to guard against "false doctrine, heresy, and schism?" or that they should be reclaimed from the errors into which they may have been led astray? Certainly not. It is equally the duty and the privilege of the follower of Christ, to be zealous and untiring in his exertions to convince his brethren of the least of their mistakes, in a matter of so much importance as religion, and to *proselyte* them from the least of their errors.

In these days of improvement, and refinement, and sickly liberality in the concerns of religion, we know that a *proselyting spirit*, as it is termed, is frequently spoken of in a tone of censure or contempt, as if it were repugnant to the Gospel, and inimical to the well-being of society. But let us remember that the changeless principles and duties of Christianity are not to be modified by the caprice and the varying tastes of this, or of any other age. The spirit of infidelity, which is abroad in the world, aims to accomplish its nefarious purpose of subverting or corrupting the Christian religion, not so much by openly assaulting at once its fundamental and vital doctrines, as by gradually lulling the fears, banishing the scruples, diminishing the vigilance, quenching the zeal, and hardening the consciences of those whose duty it is, with a most scrupulous care and watchfulness, to preserve, pure and undefiled, the faith which has been transmitted through apostles and martyrs, from the Son of God. The cry of illiberality, uncharitableness, and bigotry is raised, and ever has been raised, by the enemies of truth, against those devoted and active soldiers of the cross who dare to "contend earnestly for" the perfect integrity of "the faith once delivered to the saints." Their zeal is ridiculed, as expended upon trifles, upon "mint, anise, and cummin;" and they are called fanatical, and narrow-minded, and intermeddlers with the consciences of others, because, forsooth, they will not be satisfied to keep their doctrines to themselves, and assume a fashionable indifference in regard to those things which they believe to be of divine appointment, and intimately connected with the salvation of souls! Some Christians are so foolish as to permit their zeal to be thus laughed away by the worldling and scoffer. They are persuaded, by the *liberals*, to yield one point after another, as nonessential to the integrity of the Christian Religion, and unworthy to be contended for; till at length all the outworks of Zion are deserted and left to the insidious foe, who triumphs in the success of his stratagems, and mocks the faithful even before their own altars.

While, for the sake of peace, or for the purpose of avoiding trouble and reproach, Christians are thus too generally disposed to surrender some of the principles or some of the ordinances of Christianity—or, which is the same thing—to keep them out of view, and never insist upon them as being of any importance—we are rejoiced to behold some unvitiated and fearless spirits, who resolutely and perseveringly stem the torrent which would level all distinctions, and sweep away the very landmarks of Christianity. We give honor to such spirits, wherever they may be found, and however mistaken may be the institutions which they advocate. Whatever be the creed which a man adopts in the sincerity of his heart, we like to see him act with the consistency, the earnestness, and the inflexible firmness which our religion demands. Let him be cautious, indeed, to ascertain that his faith be pure and scriptural; but having assurance of this, let him be unwavering in his attachment to every article of it, and evermore zealous in his attempts to promote its reception among others. We honor the sincere and conscientious Presbyterian, Methodist, Baptist, Unitarian, or Roman Catholic, for his assiduous, but fair and manly efforts, both in public and in private, to reclaim us from our supposed errors, and to make us proselytes to his own Church.

But the Christian who declines to put forth any exertions for the sake of bringing his neighbors into the unity of his own faith, on the plea that it might subject him to the odious charge of *attempting to proselyte*, or on the ground that the difference between him and others is a subject of little moment, is, in our estimation, at least a doubtful character. We would ask him to examine himself, and see whether his backwardness in this matter do not result either from the want of genuine faith, or from the absence of that ardent zeal for the purity of the Gospel, and for the spiritual welfare of his fellow creatures, which is an essential qualification in the followers of our LORD JESUS CHRIST.

REMARK.—We shall offer no other comment on the above than the following pithy one from that much neglected book, Johnson's Dictionary: "TO PROSELYTE, *v. a.* To Convert. *A bad word.*"

For the Churchman.

MORE NOVELTIES.

A friend writes, that he attended service at the Episcopal Church, in Columbus, on Sunday, January 1st, 1843, and very much to his surprise found the service to commence, to him, in an entirely new place.

The choir opened by singing, "From the rising of the Sun," &c., after which, the minister said, "Let us pray;" and then immediately commenced with the *Litany*, continuing, however, from thence unto, the end as the rubrics direct, but omitting *entirely* the first part of the morning service.

He was likewise struck with the singularity of administering the communion on the Sunday after Christmas instead of on Christmas day.

X.

For the Churchman.

SCRAPS FOR THE TIMES. NO. II.

1. Of the AMERICAN BIBLE SOCIETY, ... the sole object shall be, to encourage a wider circulation of the Holy Scriptures without note or comment.—*Constitution of the Am. Bib. Society, Art. I.*

2. He had mangled his Bible, and cut out the titles, contents, and everything but the very text itself; for it seemed that he thought that everything human was sinful; and he conceived that the titles of the books and the contents of the chapters, were to be cut out of the sacred Scriptures, as having been composed by men.—*De Israeli's Curiosities of Literature, vol. iii. Lond. ed. p. 103.*

This second scrap, Mr. Editor, regards one who *consistently acted* on the principle avowed in the first, some two hundred years before that constitution was framed. May not this record show the American Bible Society advocates what "the Holy Scriptures, *without note or comment*," literally means?

O. OF A.

Festival of the Conversion
of St. Paul, 1843.

For the Churchman.

THE WESTERN BAPTISTS.

Text.—"Is it possible" (say the editors of the *Baptist Memorial*, when commenting on an article from the British Magazine, lately republished in the Church Record and Churchman) "that Dr. Hawks can sympathize with the impudent declamations of *Parson Tricross*, in reference to 'the blasphemous mockery of lay-sacraments?' We rejoice to see that the CAUSE OF TRUTH IS ONWARD AT THE FAR WEST. If it were not so, we should never have seen these lachrymose effusions."

Illustration.—"There is an association in Indiana, embracing Churches in some *ten* or *twelve* counties, the first article of whose constitution reads thus: 'This Association shall be called the Missiniwa Predestinarian, *Regular* Baptist, Anti-Missionary Association.' The fourth article provides that 'if any member of the churches unite with any other society, to perform any religious or *moral* duty, they thereby dishonor the Church of CHRIST, and should be dealt with accordingly.'" "A few years since, they adopted the following rule, copied verbatim, literatim, [et punctuatim,] from one of their record-books: 'We donot have fellowship with the mistion sistom nor aney of her bevevelent institution so called such as temperanceSocieties Bible Societies Sunday schools nor aney one advocating for them we believing them to be entirely unwaranted in the word of GOD in their present features.'"

The above extracts are from the *Baptist Banner*, Dec. 15, 1842. Another illustration may be found in the Banner of Dec. 22, in the history of the Old or Anti, and New Cape Girardeau Associations in the south of Missouri. Some of the "Anties" refused to commune with the pro-missionary Baptists. "A number of these anti-preachers (says the writer) hold themselves as the *standards* of Baptist orthodoxy, denying to all others the right to the name. Their feelings towards every body else are described by a certain poet on Procrustes' iron bedstead:

'This iron bedstead they do fetch,
To try our hopes upon;
If we're too short, we must be stretched,
Cut off if we're too long.'"

The cause of truth is onward.

Expunging articles of faith.—St. Paul exhorts Timothy to hold fast the form of sound words. From the following extracts, however, it would seem that Congregationalists and Baptists are allowed to be "carried about with every wind of doctrine by the sleight of men;" to have articles, and no articles, at pleasure. "Light is spreading." "In the Congregational Church in Woodburn, Macoupin co., Illinois, light is spreading. This Church has recently investigated their articles of faith, on the subject of sprinkling unconverted babes, and it has finally resulted in expunging that article from their church-book. The reason assigned for doing this by a portion of the members, is, that 'infant sprinkling is not found in the Bible.' We hope all Pædo-Baptist churches will soon follow this noble example." "Perhaps the reader would like to know why [in a certain district referred to by the writer] a *Baptist* Church should not have articles of faith." "We will inform him. Eight or nine years ago a revival of religion commenced in the place under the labors of Presbyterians. While it was in progress, a popular preacher [Reformer] came along, and was very successful in making proselytes. But as there was already a Baptist church there, and no Reformed church, it was declared on consultation that the Baptist Confession of Faith was all that hindered their union with that Church; and the Baptists were desired, for the sake of union, to dispense with their articles. And now what was the result? Why this. The Reformers, though they had no written rules and regulations, were very tenacious of *such as they had conceived in their own minds*, and the finale was, they [the regular Baptists] must become Reformers, or there could be no unions. A new church was constituted, and the Baptist Church held on the even tenor of its way, but *without articles of faith.*" We hope that no true branch of the Catholic Church will ever follow their ig-noble example. (*See Bapt. Banner, Dec. 22, 1842.*)

Consistency!—"What changes time and circumstances will produce." "The Baptists (said Mr. or Bp. Campbell—the first Reformer—in 1830) have got their fashionable and popular standards, their Gill, their Fuller, and their Booth, their creeds and advisory councils, their schools, their colleges, and their Gamaliels too, and by the magic of these *marks of the beast*, they claim homage and respect, and dispute the high places with those very Rabbis, whose fathers were wont to grin at *their* fathers. Thus, while one set of tables has been turned, and one pack of money-changers has been whipped out of the temple, another race and generation have seized their places." Such language was very common among the Methodists in reference to Presbyterians and Churchmen, previously to the publication of Dr. Adam Clarke's Commentary; but when it became convenient to quote "the original," circumstances were altered. A late writer in the Illinois *Voice of Truth* thus "turns the tables" upon the pseudo-bishop: "Be it remembered that this was said before the Reformers endeavored to whip out the [regular] Baptists from Georgetown College, Ky., before the Rabbi Shannon presided over the College in Harrodsburg, and before Rabbi Campbell was elected President and *Treasurer* of Bethany College. Schools and colleges with their Gamaliels were *marks of the beast* a dozen years ago; but what are they now? Who would have thought that the man who penned the above paragraph, would so soon have filled the presidential chair of a college? would have become a real Gamaliel, with the young Sauls sitting at his feet?"

Voluntary Humility!—A Methodist minister in furnishing to the Western Christian Advocate an account of his "discussion on baptism" with a Campbellite, gives this thrust at the advocates of the system to which he is opposed: "Not called of GOD (*not they*) nor believing any one *else* to be called to the ministry, they still assume to themselves regenerating powers. One, in vaunting tones, holding up his hands, exclaims, '*These hands* have borne five or six hundred souls into the kingdom of CHRIST.'" (*No. for Dec. 30, 1842.*) Self-complacency unhappily is too prevalent among religionists, and whether they are undoubtedly in orders, or merely believe themselves to be so, or deny the necessity of any commission whatever, they cannot easily resist the temptation to proclaim their success. Mr. Wesley in all sincerity thought that Providence had spared his life to a good old age, in order that he might confirm the Methodists in their purpose of adhering to the Church of England; and a minister of the Dutch Reformed communion, whose standing theme is "Holland," and who, with the fathers at Dort, must, if he be true to his profession, believe in the invalidity of baptisms solemnized by men who have not received their commission in a regular line from the apostles, can with apparent coolness assert that the "disputings about genealogies," of which St. Paul wrote, were "something as he used it very like" the modern disputings about "successions,"—to be classed with "idle fables and foolish and unlearned questions;" and still "vindicate" his "Church-ship and Christianity" by feelingly referring his auditors to what *he* has done, in *his* church, in *his* pulpit, as an accredited preacher of the Gospel and administrator of the sacraments.* "Ye weeping penitents (he exclaims) who have crowded around that sacramental board to receive from *these* hands the emblem of the broken bread of life which you have steeped with your tears, and then have been made glad with the cup of salvation† *I* have extended to your lips, going away with the sweet belief that [through my instrumentality] you have held communion with Christ and his Church; ye pious parents who here have held up your infants to be sprinkled [by me] with the sacred sign of renewing grace, and have gone away trusting that your offspring were owned by Christ as *members of his Church*; ye faithful Christians, who strengthened by the Gospel truth you have heard from *this* pulpit, have gone forth to carry the witness of your piety and charity into a sinful world,"‡ &c., &c. If success be an evidence of the divine approbation, the sin of schism is no sin whatever, and "reformations" without improvement will henceforward be endless. Reformed Baptists, Reformed Dutchmen, and "Protestant," "Republican," Reformed Methodists will be born anew, and dying will exclaim, "no doubt we are the men, and wisdom will die *with* us."

Spirit of the Baptist Press.—Under this head I grouped in the Churchman of Nov. 5,§ some extracts from the Louisville Banner, and added a few comments. The stationary Kentucky editor is not at all pleased. In his paper of Nov. 24 he publishes more than half a column for my benefit, but without furnishing his readers with a single sentence to enable them to judge of the character of my article. "A Black Gown in a Pucker," is in large letters the heading of the editorial criticism, and the body of it, though in smaller type, admirably harmonizes with the sign which is hung out. The bold, nervous temperament of the high-souled Kentuckian exhibits itself in every line, insomuch that I cannot well resist the temptation to republish an extract, laughable as it may be to those of my readers who are not familiar with the phrase of Western religionists. He says that an exposure by one of his correspondents of the "terrible papal squinting" of Episcopacy "has thrown this little inmate of a black gown into spasms of wrath so terrific, that a cataplasm of mustard-seed or friction with a brush of hogs-bristles would hardly be sufficient to restore and equalize the circulation of his blood." "He first assails ourself, but hardly begins his onset, before he leaves us, and pounces on our associate editor; then returns to where he left off with us—is too agitated to proceed, makes a star, and writes a hypercriticism on grammar; resumes his work on us, stops and takes a pass at Dr. Brownlee; resumes his war with us again, and as you would suppose, spills all his wrath at the end of his pen; wipes his eyes, seems appeased, and closes by signing his cognomen, 'A Missionary at the West.' Here you'd think the farce must end; but alas! another 'Banner' arrives by the mail, and at the very sight of it his wrath kindles afresh, and he opens a second series under a string of postscripts—a tail to his article as long as its body, mouse-like; in which he first nauseates a poem on baptism by one of our correspondents, then in lamentations and deep sympathy for the President of Bacon College, hurls his resentments at our head again, denounces the Banner, its editors and correspondents, and running out to a point, *evaporates into invisibility*. So that when you have finished the article, the sensation left on your feelings is similar to that which succeeds after a gang of noisy black-birds have flown over your head—you miss nothing but their noisy chatter."

A MISSIONARY AT THE WEST.

Jan 24, 1843.

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* See the "Gay-Quaker" sermon of Dr. Bethune, lately delivered in Philadelphia. "True Christianity (he says) lies not in outward forms, ceremonies, or institutions, but in the temper of the heart, and consecration of the soul to God, and to man for God's sake in Christ Jesus." "It is a worship of God in reality, and not in outward form and ceremony, *except as our piety may use them as the manifestations and assistants of the spirit within*." As one man's piety may differ from that of another, and require more or less assistants, few Quakers would except to our author's language. It is due to him, however, to say, that he speaks of "certain sacraments, baptism and the Lord's supper, clearly and unequivocally appointed by Christ, as helps to, not substitutes for, Christian spiritual worship." The Churchman, nevertheless, might for satisfaction inquire whence he derived the word sacrament, which is not used in Scripture, and why he restricted his "assistants" to two ordinances, excluding the "Laying on of hands," which is ranked by an apostle (Heb. vi.) among the principles or fundamentals of the Gospel; he might inquire, moreover, whether when Dr. B.'s people held up their children to be baptized, and thus by him to be made members of the Church, the piety of the *children* employed the outward form as an assistant of the spirit within, or whether through the faith and prayers of the administrator and parents, the outward form was made effectual; and if the latter, how on his hypothesis he was to meet the "Old-Ironsides-Baptist," and Campbellite Reformer, who would deny that "infant sprinkling" was a help to Christian spiritual worship?

† This phrase, "cup of salvation," is Jewish, not Christian. *See Ps.* 116, 13. Ought those Christians to use it without explanation, who reject the terms *altar*, *sacrifice*, and *priest*?

‡ After finishing his eloquent appeal to the feelings of his audience, founded on what he had done, the orator tells them that in the view of his opponents it was all a delusion; he then ejaculates, "Almighty God, can this be religion? Jesus of Nazareth, is this Christianity?" This reminds me of a discourse delivered in Indiana by a Congregationalist minister, who after preaching morality for several years became "converted" during a "revival" in his congregation. He appealed to the Deity to declare whether he had not received a new call to preach the Gospel, and immediately asked the people if they did not hear the answer. The Christian moralist might properly inquire whether in such cases the third commandment was not violated.

§ Dear Mr. Printer, if you knew how much perplexity you had wrought for some of your readers, you would not in that number have substituted Oct. 29 for Nov. 5, on your outward form.

For the Churchman.

Mr. Editor,—Methinks it would be well for you to suggest, to your editorial brother of the "New York Evangelist," that his proposed volume of biographical sketches of those who, from being dissenting teachers, have become ministers of the Church, might be rendered both more interesting and more edifying, if it contained an appendix devoted to their cases who, having been degraded from the ministry of the Church, have been received by "brethren of other denominations:" such, for instance, as George Montgomery West by the Presbyterians, Albert A. Muller by the Lutherans, Timothy Clowes by the Universalists, and John Knill by the Shakers.

Notice also might be taken of sundry worthies who, coming to this country from England, claiming to have been ordained in the Church of England, have failed to satisfy the Church here of their moral and religious fitness, and then received the right hand of fellowship from sects talking much of justification by faith, change of heart, vital piety, &c.

Another class, too, ought not to be passed over. Cases numerous might be adduced of ministers and students of "other denominations" trying to win us over to their views by professions of towering High Churchmanship, very conscientious change of opinions, &c. &c.; but who, appalled by the scrutiny established, and the probation and preparation required, have abandoned their designs upon the Church, and snugly nestled back into the ample bosom of dissent. A few notes at least ought to be given to these gentry.

Let us have the book. T.

For the Churchman.

Mr. Editor,—It is not unworthy of remark, among the "signs of the times," that in the ample display of recommendations of the London Christian Observer, put forth by its American publisher, out of 230 names there are but 33 of ministers of the Church, and but *three* of the Church in the city in which the publication is made. The rest are of sects and schisms various.*

This *fact* cannot but go far with men of good common sense, and ingenuous and unprejudiced minds, in settling the question whether the Observer is true to the principles of the Church.

Of course, the recommenders of the work make a fine show-off against what in vulgar slang is termed Puseyism, a system of which its opponents cannot help betraying the growing fear that it is waxing strong, and which, in the estimation of the great mass of those who are leagued together with *anti-Puseyism* for their watchword, includes the Christian prelacy, the doctrines of the apostolical succession, baptismal regeneration, sacramental means of grace, and sacerdotal absolution, liturgical worship, and the observance of the ancient Catholic festivals and fasts. It is painful to true Christian feelings to see any of the Church's clergy in this unholy alliance. It is a relief, however, to see so few of them. All such movements tend to encourage the unblest cause of Popery, by weakening the only force—*sound catholicism*—which can be effectually brought to bear against it. Catholicism, however, is the Gospel; and let enemies oppose it, or mistaken friends hinder it, as they may, *it is of God* and *will yet prevail*.

B.

P. S.—What would be said of the true character and bearing of a publication, or other enterprise, which should muster advocates in the proportion of 33 Protestants to 197 Papists?

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* Among them are two dignitaries of whom, to my shame be it said, I never heard before;—The "late Bishop of the Calvert st. Bap. Ch., Baltimore," and the "Bishop of the Second Pres. Ch., Alexandria."

For the Churchman.

There is, between Fanaticism on the one hand, and Scepticism on the other, a glorious '*via media*,' in which our mother, the Church, justly boasts herself to walk. We believe that this path leads up to heaven, and would to God that all our fellow beings were in it, pressing onward.

But in all ages of the Church there have been fanatics and sceptics. The *rough* and the *barren* ways are both well trodden. Each year, almost, there springs up some moral giant, with a theory in his head which is to evangelize the world, in all its length and breadth, in a very few months, or do some other mighty work. Some new plan of spreading the Gospel is seen in the moon, the *shadow* of which will soon cover the earth, and that is all. Almost yearly, some serious flaw is discovered in that good old system of operation in bringing sinners to repentance, in which apostles and fathers and holy men of many generations lived, labored, and died. As children of the Church, we should sorrow for these things, and cling closer to the bosom of our mother. Blessed be God, we are mostly free from these absurdities.

But let us beware. There may be such a thing as a forgetfulness of the great privileges we enjoy, and, while we pity the fanaticism of one, and the scepticism of another, we may forget to practise soberly and seriously our profession, and to believe firmly and ponder often the truths plainly revealed. It is well to sorrow for the sins of *another*; it is better to pray for the pardon of our own. While we are pitying the credulity and fanaticism of a Miller, let us remember that the end of the world may be to each one of us, ere another week shall have come. Let us "watch and pray." O, let us not ridicule, but pray that it may please God "to bring into the way of *Truth all* such as have erred and are deceived."

Bb.

To the Editor of the Churchman.

LUXURY.

Dear Sir,—The following extract from Fenelon appears to me so wise, useful, and true, that I beg for it a place in your columns; and would respectfully draw the attention of the clergy to the quere at its close.

Being an attendant at St. Bartholomew's Church, I can bear testimony to the faithful, fearless honesty with which one, at least, of our ministers warns his flock against worldliness and love of mammon: and on reading this extract I am very much of opinion that the avarice, selfishness, and dishonesty amongst us, are, principally, the effects of luxury—which, if I am correct, is therefore entitled to the strongest reprobation and censure. It is now 150 years since Fenelon wrote this passage, yet does it not seem as if intended for the times we are just passing through? A. S.

——"As a prince is corrupted by excessive power, a people are corrupted by luxury. It has been said, indeed, that luxury feeds the poor at the expense of the rich; but certainly the poor may be subsisted by *useful* employments. If they apply themselves to multiply the products of the earth, they will be under no necessity to corrupt the rich by the refinements of luxury. A deviation from the simplicity of nature is sometimes so general, that a whole nation considers the most trifling superfluities as the necessaries of life: these factitious necessaries multiply every day; and people can no longer subsist without things which, thirty years before, had never been in being. This luxury is called taste, improvement, and politeness; and though a vice which superinduces almost every other, it is cultivated and commended as a virtue.

"Its contagion spreads from the prince to the meanest of his people; the royal family imitate the magnificence of the king; the nobles, that of the royal family; the middle class, that of the nobles; for who makes a just estimation of himself? and the poor would intrude on the class above them. Every one lives above his condition: some from ostentation, and to glory in their wealth: some from a false shame, and to conceal their poverty. Even those who discover the mischief of this general folly, want fortitude to set the first examples of reformation: all conditions are confounded, and the nation is undone.

"A desire of gain, to support this idle expense, taints, by degrees, the purest minds; wealth is the only object of desire, and poverty the only mark of disgrace. You may have learning, talents, and virtue: you may diffuse knowledge: you may win battles, save your country, and sacrifice your interest; and after all, if your merit is not set off by the glitter of fashionable expense, you may sink into obscurity and contempt.

"Even those who are without money will not appear to want it; they live at the same expense as if they had it: they borrow, they cheat, and practise a thousand scandalous expedients to procure it; and who shall apply a remedy to these evils?"

THE CHURCHMAN.

SATURDAY, FEBRUARY 11, 1843.

WHAT IS THE CHURCH?

This question furnishes the theme of another essay in the Christian World by the writer from whom we quoted largely in our last. To give extracts from this essay would be unjust to the author, and unsatisfactory to our readers; and as we did not receive the paper containing it until after our arrangements for the present week were completed, we have concluded to reserve the essay and give it entire in our next. The author has our fervent prayers for his heavenly guidance; and as long as he consistently adheres to the principles with which he has started, we shall continue to transfer his essays to our columns in the order in which they appear.

Ingratitude.—The course now pursued by a portion of the Dissenters towards our Low Church brethren is *very* unkind. Is this the return for the advances of the latter, that when they have united with the former in all things which their consciences allow, they are to be reproached and vilified for withholding concessions which their consciences do not allow? After advocating the "benevolent enterprises" of the age, after co-operating with "sister churches," nay, after "appearing on the platform" of the "national societies," are these "loved," "honored," "admired," "useful," "evangelical," and "successful" brethren, still to be stigmatized as the *breakers of the law of* Christ, as the *despisers of his little ones*, as *usurpers, criminal, arrogant*, and, in short, as being altogether as bad as those incarnations of bigotry, High Churchmen themselves? And are they to be told (the unkindest cut of all) that over and above the crimes of High Churchmanship, they are, "at every turn," *subjected to the charges of inconsistency and hypocrisy* as their own peculiar brand? All this is done for them, *of course*, in the spirit of "Truth and Love," by a writer in the New York Evangelist of last week; whose conduct, we must say, is such an instance of unkindness and ingratitude as has been rarely paralleled. Hear him:

"It is true that there are High and Low Churchmen, as they are termed, in the Episcopal denomination, and that some of the latter are the advocates of benevolent enterprises which unite the energies and contributions of different Christian Churches, appearing on the platform at the celebration of the anniversaries of our national societies, and advocating, and in other ways advancing, their great and important interests. We cheerfully concede to all such the praise they deserve. But we are bound to guard against the indirect and dangerous influence which even these estimable brethren exert. They are admired, useful in their sphere, evangelical in their measures, and successful in the work of the ministry. These things give them influence on the public mind, and appeal is often made to them as patterns of purity, piety and evangelical faith. I love these brethren, and do them honor as far as honor is due to them. But where is the man among them that will hold ministerial intercourse and fellowship with their brethren of other denominations? that will invite to their pulpits any man not ordained after their fashion? and that does not, by all their own personal ministerial acts and deportment, either directly or indirectly, sanction the arrogant pretensions of High Church Episcopacy? We shall here be told, that the canons of their Church, and the control of their Bishops, forbid ministerial intercourse and fellowship. But what of all that? Who gave their Church and Bishops the right to make canons binding their consciences, and compelling ministers to despise one of Christ's little ones? These canons are an usurpation of Christ's prerogative; a machinery of man's devising, to separate brethren, and to circumscribe and prostrate the action of the Saviour's law of love, and the obligations He imposes on all his friends and followers to dwell in unity. Let them produce His warrant, and prove from the word of God that they have any right to deny their Christian and ministerial character, and to reject their brethren of other Christian denominations. Their Episcopacy and its canons, which cause them to do so are criminal in the sight of God, and subject them at every turn, to the charge of hypocrisy. For they will not and cannot deny the veritable Christianity of many Presbyterian, Baptist, Methodist, and other evangelical brethren—nor that the Lord pours out his Spirit, owns and blesses their labors, and thus sets light by their boasted ordination? On occasions of funerals and other public assemblages,* they are forced to recognize, to sit, and to walk with them as ministers of Christ. To refuse to do so, would be to outrage the feelings of the community. They dare not do it, and thus are constrained to act inconsistently with their own principles. We charge them all, High Church and Low, who thus act, on whatever pretence, while they have not the warrant of Jesus Christ for it, with a violation of the law of His house. They are guilty who support the arrogant pretensions of any sect that unchurches those whom God owns and honors. I trust you will proclaim the truths you have asserted, till these dear brethren will be brought to see and feel that the law of Christ is superior to the canons of their sect, and the arrogance of Episcopacy will be understood by the churches."

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* These offices are expressions of humanity and not tests of religion; we meet as friends, neighbors, citizens, and not as Churchmen, Presbyterians, Methodists, &c. It is in this light that funerals and social and civic celebrations are regarded, and on this ground that they are attended by the clergy and people of various denominations; and we are pained to see that any Presbyterian should seek to disturb the harmony of the custom by putting on it a construction which it is not understood to bear.—*Ed. Churchman.*

Neukomm's Grand Oratorio of David is to be performed by the New York Sacred Music Society, at the Tabernacle, on Thursday evening next, for the benefit of the New York Fire Department Fund.

Gambier Theological Seminary.—A Special Convention of the Diocese of Ohio has resolved *not* to recommend the sale of any portion of the College lands at the present time, and has formally requested the Bishop of the Diocese to endeavor to procure pecuniary aid to relieve the institution from its present embarrassments.

"Episcopalians in the Army and Navy.—We wish that some one who has more leisure than we have, would turn his attention to the course pursued by Episcopalians in endeavoring to render theirs the national religion through the army and navy. In the latter especially, the number of Episcopalian chaplains appointed should be regarded, as also the fact that our government furnishes the library of every vessel, and every apprentice, with a prayer book. In the case of Spencer, it may be noticed that the Episcopal burial service was performed, and the apprentices went through the responses. The preponderance of Episcopalians in the committee to recommend books for the libraries of vessels, and many similar circumstances, may be noted, equally significant of the desire to make Episcopalianism the religion of our navy, and of the success with which that desire is at present attended."

The above is from the *Baptist Advocate*. We copy it, not that we entertain the suspicions of the editor; but we think it strange that a government, connected with no religious sect, should give so marked a preference to one form of worship; and still more that the officers and crew should be compelled to attend this form of worship, as we are assured is the case, notwithstanding the difference of their religious convictions, which are held to be inviolable by the Constitution of the country. This is to us glaringly inconsistent, and might well call forth some effectual remonstrance in high places from those who are sincere advocates of religious liberty. Conscience should be free in the Army and Navy as well as on land, and no man under the protection of the flag of the United States, should be forced to do the least act which does not accord with the convictions of his mind.—*Catholic Herald.*

The known preference which is evinced in the army and navy for the Liturgy of the Church is a spontaneous testimony to its excellence, and one which is exceedingly gratifying to us. It is the testimony of candid and impartial men, having no selfish or party ends to serve, desirous to worship God in "the beauty of holiness," and to adopt that mode and form which best subserve the end of Public Worship. The fact of such an acknowledgment of the superiority of "Common Prayer" over *private effusions* in the conduct of public worship, is one which deserves to be pondered by unprejudiced Protestant Dissenters.

If the fact be as the Baptist Advocate asserts, that "our government furnishes the library of every vessel, and every apprentice, with a prayer book," we venture to say that the Baptists are the only professedly orthodox Christians who would blame government for so doing; for the dissemination of an epitome of scriptural truth like the Prayer Book must be accounted by all such a good work, and certainly cannot be consistently censured by those who advocate the dissemination of religious tracts. We cannot account for the ire of the Baptist, except on the supposition that he fancies the peculiarities of his denomination to be condemned by the Church. Such, however, is not the fact: we allow immersion; and of infant baptism we simply say that it is in any wise to be retained in the Church without pronouncing anathema on those who venture to deprive their children of the sacrament by deferring its reception. On this point, as on many others, the Catholic Church differs from the Roman; in that the former gives no occasion to the Baptists to exist as a sect, but is ready cheerfully to receive them into her bosom on condition of their professing their faith in the ancient creeds, and conforming to a Primitive Liturgy.

The Romanist, *as usual*, is ready to make common cause with the Baptists or any other Protestant sect against our Catholic Church.* Infidelity, in his estimation, is a less evil than the use of a form of worship in America which is not sanctioned by a bishop in Italy: otherwise why does he, under the pretext of conscience, advocate a course the effect of which would be to abolish all public religious service in the Army and Navy? If the head of a school or the commander of a ship cannot make one form imperative, he cannot another; and if no form is imperative, then the public services of religion can be no part of discipline. We know nothing of the facts in the case; but if they be as the Catholic Herald affirms, we trust that no conscientious Protestants will be entrapped by the arts of Romanists to unite with them in discouraging a most salutary and truly Christian usage. It matters little to us as Episcopalians; for the very effort to deprive our Liturgy of any favor which it had won by its own intrinsic excellence, would operate to our advantage; but it would grieve us, as Christians, to see any class of men deprived of the benefit of a Primitive form of "Common Prayer" by sectarian jealousies.

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* We hold it to be essential to a Church, (in the proper sense of the word,) that it be, not an aggregation of individuals professing the Christian name, but a growth or continuation of the Body of Christ, a *branch* of the Living Vine. Hence, the necessity of the Apostolical mission to the existence, as of the unity of the Faith to the essence or being of a Church. Such a growth or branch of the original Church, owning subjection to the Catholic or Universal Church, and obedient to its voice, we consider to be, in whatever country it exists, *a* Catholic Church. The numerous Protestant sects avowedly and scornfully discard these conditions of a Church, and though the Romanists acknowledge them, we deny that they have fulfilled them. We humbly believe that the mercy of God has continued *us* in the unity of the Catholic Church; and hence, in the present state of religion in our country, we feel obliged to take this term to ourselves and refuse it to others. We trust, therefore, not to be reproached for a conscientious adherence to a course which is truly the result of necessity, and not the offspring of choice. Would to God that all our countrymen were both almost and altogether such as we are, except those bonds which restrain us from the free and full expression of the Catholic Faith which we hold!

On the subject of the Church, particularly as regards its principle of life and its authority, we bespeak attention for the able essay from the Christian World, which will appear in our next.

We have received No. 3 of D'Aubigne's Reformation. Saxton & Miles, 205 Broadway. We have already expressed our disapprobation of the work.

Bicentenary.—The account of the proposed Westminster celebration, to which we referred in our last, will be found on our last page.

Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, intended to have been delivered last Sunday evening, was necessarily omitted on account of the storm. His engagements for the remaining Sundays in this month will prevent its being delivered until the first Sunday in March.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

Bishop Onderdonk has received from the wardens of the Church of the Ascension, Esopus, Ulster county, the canonical certificate of the election of the Rev. Albert D. Traver to the rectorship of the parish.

CLERICAL CHANGES.

The Rev. John Claxton having become the Principal of Charlotte Hall School, and changed his residence, desires all letters and papers to be directed to Charlotte Hall, Maryland.

The Rev. John Crosdale, deacon, has received and accepted a call to the rectorship of Coventry parish, Somerset county, where he lately officiated as lay reader.

The Rev. Joshua Morrell, deacon, has been transferred from the diocese of Virginia to Maryland, and is officiating in Frederick.

NEW AGENT FOR THE CHURCHMAN.

Ebenezer C. Arnold, Poughkeepsie, N. Y.

Bishop Chase.—A. V. Blake is about sending a box of merchandise to the Right Rev. Bishop Chase, of Illinois; and if the bishop's friends in New York have Books, Merchandise, or any small parcels intended for him, by leaving them at No. 77 Fulton street, they will be forwarded in a few days, without extra charge.

February 8th, 1843.

Smith's Primitive Psalmody.—Any person having a copy of the above work can find a purchaser at this office, and confer a favor on one wishing to obtain it.

Michigan.—We have been much interested in the statements of Mr. J. W. Stevens, one of the wardens of Trinity Church, Monroe, Michigan, who is now in this city endeavoring to obtain assistance in repairing the church at Monroe. The following letter explains the nature and occasion of the application:

"Monroe, Nov. 1, 1842.

"Mr. Miller proposes to the Vestry of Trinity Church, if it will aid in placing the Church once more upon a foundation for usefulness, that he will relinquish his mortgage of $1100 upon the Church, which was one of the debts created for its original cost; and subscribe $100 a year for the support of a clergyman, upon condition that $1200 shall be raised to repair the Church and make it as it ought to be, an ornament, rather than a dilapidated spectacle, in the midst of our city, and procure at least $100 worth of new Sunday School Books for the Library, that our children may not be induced to attend the neighboring Sunday Schools by their more interesting Libraries; and that a clergyman shall immediately be found to take charge of the parish and pulpit. He feels the great importance of some prompt measure to sustain the Church in this part of the west; and though misfortunes have crowded upon his path like a flood for years past, yet he, much less you, should not falter in a duty to the Church of Christ. Make your effort at home and your appeal to our friends abroad, and God will bless our every step. Accept and carry out this offer within four months, or show me within that time that it can be done, and I shall be most happy."

Towards the accomplishment of this object the vestry have pledged to raise among their own citizens three hundred dollars, and for the remainder they appeal to the liberality of their brethren at a distance. The juncture of the Church is one that requires extraordinary sacrifices from all her members, and we trust that Mr. Stevens, who comes warmly recommended by his bishop, will be encouraged and assisted in his pious design.

For the Churchman.

THE GREGORIAN CHANTS AND CANTICLES OF THE CHURCH.

While a general interest has been manifested of late in the proper celebration of the services of the Church, it appears that attention has been directed more particularly to those portions which are accompanied with music. The publication of the "Gregorian Chants and Canticles of the Church," by Mr. Sparks, has afforded the means of great improvement in the mode of conducting this part of the services of the Church; and it is to be hoped that the character of the chants will be influential in directing the attention to the cultivation of a more chaste style of music throughout our country.

Since the second edition of the above works is about to be published, will you permit me, Mr. Editor, to state, for the benefit of those choirs who are unacquainted with them, in what the advantage derived from their use consists? I speak of the two works in connection, because they were published simultaneously, not because I intend to say anything in particular about the former. It is not to be expected that the ecclesiastical tone of the Gregorian chants will be called popular by those choirs where the music of the Boston schools has been received into favor; yet their merits stand upon too high ground to be assailed to their disadvantage, by modern musicians, and their notes are too severe and pure to be infected by the pestilential atmosphere of this Protestant age. They have the same general characteristics as other chants; i. e., are composed of the same number of parts, and the words are applied to them in the same manner.

The advantage derived from the use of the "Canticles" will be evident for the following considerations:

1st. From the superior mode in which they, the words, are divided over that which is found in the old editions of the music of the Church.

2d. From their convenience to the organist and choir; the portions of the service to be chanted being printed independently of the chant or notes to be sung. Hence they can be sung to any music without the trouble of copying, etc.

3d. By the use of the "Canticles" the proper portions of the Burial, Thanksgiving, and other services may be easily sung.

4th. They admit of the use of a greater variety of chants than otherwise would be practicable, were the words to be restricted simply to those to which we find them applied in books where the words and music are printed together. On the other hand it should not be forgotten that the whole service of the day may be sung to *one*, two, or more chants, depending upon the ability of the choir. Every verse of those portions to be sung is divided into seven different parts, thus:

I II III
O come, let us sing un | to the | Lord, || let us heartily
IV V VI VII
rejoice in the | strength of | our sal | vation || .

All single Chants, in use, consist of the same number of divisions, and the inability of any choir in the Church should never be pleaded, much less accepted as an excuse for not chanting her services. When a double chant is used, it is to be repeated at the end of every second verse. I have been thus particular in my remarks, not only for the purpose of introducing the "Canticles" to more general use; but also to refute the erroneous impression that chanting is more difficult than singing psalms in metre. But while I am saying so much in favor of the "Canticles," I should not forget to mention that their zealous publisher is about to put forth an edition of the Psalter, pointed for chanting in the same manner. From the popularity of the two English works from which this is compiled, perfect reliance may be felt that it is the most correct and improved edition. The Church has needed a book of this kind for a long time. Besides the advantages derived in singing the psalms for the day, (for I shall here take it for granted that it would be an advantage over our present mode of repeating them,) the Introits for Sunday and Holy Days may be selected from it, and sung instead of the psalm or hymn, as the priest goes to the altar to read the Anticommunion Service. Vide Wheatley on Common Prayer, American edition, pp. 216 and 217, on the use of Introits in general, and the list of Introits for the Sundays and Holy Days throughout the year. But more on its practical use when we get the book.

E.

TO THE CLERGY AND MEMBERS OF THE DIOCESE OF NEW YORK.

Brethren:—

You are aware that the Board of Missions of our Church, at its late special meeting, in consideration of the depressed state of its funds, and its obligations to missionaries, which nothing but a vigorous movement on the part of the Church will enable its committees to meet, presented a request that a simultaneous effort to this effect be made throughout the Church in the United States on Quinquagesima Sunday, February 26th. I earnestly and affectionately commend the object to your Christian consideration, and liberal furtherance. The Board of Missions, you will remember, is the authorized agent of our General Convention for missionary purposes—purposes which, at a very early period, were incorporated among those occupying the attention of the Convention.* The present embarrassment has been encountered, and the present obligations assumed, by a system of operations which, in its principles, and in much of its detail, has had the decided sanction of the Church, as far as that could be orderly and constitutionally ascertained. The present appeal, then, is by the Church, to the Church, and in the Church's own cause. And the appeal is made to a quarter which has abundant means to answer it fully, provided every parish and every member of the Church will come to its aid as God gives ability. I look with confidence to the good Christian principles and spirit of my diocese, and to its characteristic fidelity to the Church, to prompt to action proportioned to the emergency. As furnishing, by God's blessing, proper motives to this end, and suggesting a proper rule and measure of action, I commend, brethren, to your serious consideration, the appeal of the Board itself, as it has appeared in the Churchman, and in the Spirit of Missions, and asking your union with me in prayer that God will direct all to the promotion of His glory, and the good of His holy Church, and commending you to His blessing, I remain,

Your very affectionate
and faithful friend and diocesan,
Benj. T. Onderdonk,
Bishop of New York.
New York, February 6, 1843.

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* The second General Convention, that of 1792, made provision for missionary operations on the frontiers of the United States. In the next Convention, however, 1795, the matter was referred for action to the several dioceses, and was not resumed by the General Convention until 1820. Since which the object has been steadily pursued by that body.

A PASTORAL LETTER OF BISHOP CHASE, TO THE CLERGY OF HIS DIOCESE OF ILLINOIS.

Reverend and Beloved Brethren in the Lord:

The following correspondence was at first regarded as of a private character; but reflection has inclined me to a different opinion. The case of one may soon be that of all of you; and I should be sorry if through my neglect your treatment of it should be erroneous. That it should be met fairly, and considered in relation to the *orthodox* Christian denominations among whom we live, is obvious. That the view I have taken of it may be approved of God, and the councils of his Apostolic Church here on earth, is the prayer of your faithful and affectionate pastor and humble servant in the Lord. Philander Chase.

REV. MR. ——'S LETTER TO BISHOP CHASE.

Rt. Rev. Sir,—A lady of this town, who has been an attendant of our Church for a considerable time, wishes to become a communicant. I hope she is pious. Before her residence here she was connected with the Mormons, but never looked upon Joe Smith as a true prophet. She says she was baptized by a Mormon preacher in the name of the Father, of the Son, and of the Holy Ghost. She had never any other baptism. My object in addressing you is this: Ought I to baptize her? Or in case I am satisfied that the Mormon who baptized her believed in the doctrine of the Trinity, as well as herself, must I let that baptism suffice, just as if it were Congregational, Presbyterian, Methodist, or any other non-episcopal denomination? Will you oblige me by informing me at your earliest convenience, as she wishes to become a communicant as soon as possible? Her husband will also unite with us at the same time. He was never connected with the Mormons; and with respect to her having been among them, I have spoken to her plainly on the subject, and told her that if she chooses the Episcopal Church, she must do so for life, and never have any farther connection with the Mormons.

I remain, yours respectfully, &c.

Rt. Rev. P. Chase, D. D. ——.

BISHOP CHASE'S ANSWER.

Jubilee, Jan. 3, 1843.

Rev. Mr. ——: Your favor of December 24th came by last mail. But before I answer it I cannot refrain from putting on paper an exclamation or two made when I had ceased its perusal. Has it indeed come to this? Alas! have I lived to see the day when Joseph Smith and his Mormon baptisms are put on a par with all other Dissenters—all other "non-episcopalians"—and the ordinances which they administer? Are Presbyterians, Congregationalists, Baptists, Methodists, gravely placed side by side with Joseph Smith and his followers? It seems so by the tenor of your letter. Yet surely there is a difference, and the same by God's grace I intend to show in the letter I am now writing.

But before I do so I have a few words to say touching the request of the lady whom you mention, and whom you seem inclined to admit to the holy communion of the Church on the strength, that is, on the supposed validity, of her baptism by the Mormon preachers. (You say nothing of her being confirmed, which circumstance I sincerely regret.)

This is a singular case in many respects, and it appears to me that the request of the lady for *immediate* admission to communion ought to be well considered on the ground of her own *inconsistency*. She never looked on Joseph Smith as a true prophet; and pray what is this but to own that she was convinced of his false pretensions, and always regarded him as a *deceiver*? And yet, strange to tell, she submitted to be baptized by one of his preachers, who had no other authority to baptize but such as he derived from this false prophet, this deceiver!

If the lady did this thing understandingly, and with her eyes open to the guilt of taking God's name in vain, the fact is sufficient to incline you to postpone her request till the Church shall have been assured of her deep and sincere repentance. If she did it through ignorance of the solemnity of baptism, and of the authority by which it should be administered, though the crime is not lessened, yet the punishment may, through the merits of Christ, be mitigated.

But setting *inconsistency* aside in this transaction, we will consider the bare FACT of the woman's having been a Mormon. Now what is it to be a Mormon, and what is there sinful in being one? To be a Mormon is to believe in Joseph Smith's Mormon Bible, and other things that he hath set forth as a new revelation from heaven, without any of those evidences of its truth which God hath always vouchsafed to give to man, in proof that God was speaking to him. To receive a false revelation is to receive a *lie* as from the mouth of God. This, in Scripture language, is *to make God a liar*, which is the greatest of all sins. It is exemplified in the heathen oracles, (see Romans i. 25, *et seq.*,) and in the Koran of Mahomet. It is *heresy*, brought to its natural conclusion and necessary result. Now of this dreadful sin I trust the sects which you mention have not yet been guilty. They *are*, as you say, non-Episcopalians. They have schismatically cut off Episcopacy, such as Christ ordained in his Church, and with which he promised to be to the end of the world: but I trust they have never yet cast off the true faith in Christ, by substituting or by adding to it a new revelation from God. They have committed the sin of schism, but not of heresy in the sense we have stated. Between these two stages in the down-hill course of sin there appears to me to be a great distance; and this has ever been the opinion of the Church of England. In her judgment, the simple sin of *schism*, if it be joined with ignorance, sincerity, and belief in the essential articles of the Christian faith, doth not destroy the *baptismal seal* of God's covenant with his people. The excellent Hooker is of this opinion, and according to it the Church received as *valid* (though she was far from pronouncing *legal*) the baptism of the Independents and other denominations in the time of Oliver Cromwell.

None of those who had been baptized by Dissenting ministers were at the Restoration required to be re-baptized. They were pitied more than blamed, being received into communion by *confirmation*, which (to compare spiritual with temporal military terms) the Church regarded as taking the *oath of allegiance* to their *Heavenly Sovereign*, and *receiving the bounty* of his Holy Spirit;—the fault of their irregular *enlistment*, by the hands of unauthorized officers in the spiritual army being, in her judgment, overlooked in the *act* of duly receiving the apostolic rite of confirmation.

But this in no case was ever allowed to those who had added *heresy* to schism. Baptism by a *heretic*, who had set up a *new revelation*, was never allowed by any part of the universal Church of Christ. To make a rent in the seamless garment of the Christian Church, was one thing, and bad enough too; but it was different from making a new one of human invention. Or to change the figure,—to leave the ship, the apostolic Church, for the raft of human invention, even though the unhappy persons carry the compass (the word of God) with them, is indeed a sin, followed by many evils, but somewhat different from that of those who not only leave the ship but throw the compass away or make a new one of their own. In the one case they have the true word of God, the compass touched with the magnetic power of *divine inspiration*, pointing to the polar star, Jesus Christ; in the other they have the dark oracles of neology, the inventions of unenlightened minds, affording the soul no certain guide, but fancies of imaginary safety.

How clearly do these figures represent the case of Joseph Smith and his unhappy followers! To my mind there is something dreadful in the imposture of this person. The declaring himself the prophet of the Most High God, without a particle of evidence that he is truly such—in that character setting forth a new Bible, and collecting a body of deluded people around him, and bidding them walk by the light which he and his preachers hold out to them—is painful in the extreme.

Without going at length into the consideration of the moral character of Joseph Smith, which those who have traced his history, from Vermont through Ohio and Missouri up to his settlement in Illinois, say is very bad, I shudder when I read in Holy Scripture the divine denunciations against all those who pretend to new revelations, by adding to or diminishing the word of God, received by his holy Church in all ages, recorded in St. John's Revelation, (chap. xxii. 18, 19,) "If any man shall add to these things, God shall add unto him all the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

It is a dreadful thing to be the ruin of immortal souls, not only those of ourselves, but those of others whom we have enticed to join with us in our evil ways. Joseph Smith may laugh at this; so doubtless did the proud Korah, who boasted his right to the priesthood, and of his commission to minister in things sacred as well as Aaron. The doom of this miserable man, as recorded in the 16th chapter of the book of Numbers, is sad enough; but to connect in his destruction the lives of so many men, women and children, who had adhered to his sin, and to see them all swallowed up in the earth together, is heart-rending to every feeling bosom.

And how sad is it to contemplate the fate of so many whom Joseph Smith, by his emissaries in England, hath enticed to join him in his sin! What agony is in the thought that these deluded persons, if they repent not and come out from among them, must share in his punishment! What adds poignancy to my grief is the fact, that many of those who have been enticed to come from England and join Joseph Smith, were in their own country members of the Church, and baptized by the lawful ministers of Christ.

As a pastor of that primitive fold, the bishop of Illinois, into whose diocese they have come, cannot but feel peculiar solicitude for their welfare. And it is this fact that has prompted him to make public this letter, in hopes that it may find its way,—if not among the unhappy persons already entrapped by the alluring bait of Joseph Smith and his establishment at Nauvoo,—yet may be read by others who are coming, or may be enticed to commence their journey, innocently ignorant of the machinations of the deceiver. But to proceed.

The distinction between the sin of schism, singly considered, and the same when joined with those of heresy and apostacy, is plainly to be seen in the history of Israel of old.

In the reign of Rehoboam, ten of the twelve tribes of Israel revolted, and thereby made a schism in God's Church, by setting up two places of worship and sacrifice other than that appointed by divine command at Jerusalem. One of these was fixed at Dan and the other at Bethel. 1 Kings, xii.

This was schism, strictly speaking. But when Jeroboam their leader commanded to make calves and to worship them instead of the true God, and when he proceeded to make priests of the lowest of the people which were not of the sons of Levi, then this thing became sin, with the additional guilt of heresy and apostacy —a sin always referred to in the annals of that unhappy people as the chief parent sin of all others. It is called over and over again in the history as *the sin of Jeroboam the son of Nebat, who caused Israel to sin.*

Let it here be noted, that this great sin was the sin of heresy and schism united; and if these do not meet in the character and conduct of Joseph Smith in setting up Mormonism, it is difficult to say they can meet any where. A schismatic from his mother's womb, he had the audacity to make a Bible,—a new *revelation* from heaven,—as palpably in violation of the word of God and all right reason, as the making of the calves for gods in Bethel and Dan. And such is the weakness and gullibility of human nature, that many,—as of old, so now,—are persuaded to believe what is thus boldly asserted, though their souls, if they repent not, are the forfeiture.

But you say the lady has left the Mormons, and, disbelieving Joseph Smith to be a true prophet, wishes now to become a communicant in our primitive Church as soon as possible.

To this I would respectfully reply, that the matter needs serious consideration—on her part deep repentance, and on yours godly caution.

You are certainly justified in your kind and zealous wish to see a woman, who gives hopes of piety, brought to the communion of God's Church; but considering her sin in having submitted to Mormon baptism, and the necessity of time truly to repent, a little delay cannot be out of place. God seems to have recommended it in the case of Miriam, who for her rebellion against Moses her brother, was afflicted with the loathsome disease of leprosy. To see her thus, the heart of her compassionate brother was deeply affected, and he entreated the Lord, saying, "Heal her *now*, O Lord, I beseech thee!" But instead of granting her request, the Lord answered Moses, saying, "If her father had but spit in her face, should she not be ashamed seven days?" Num. xii. 14.

Again: there is mention made in your letter of the *form* of baptism among the Mormons; and because *it* is the same as that instituted by Christ, I am expected to assign the reasons why on that account it may not be considered valid.

In discharging this duty I would refer to what has already been advanced of the heresy and apostacy of Joseph Smith. If he be a heretic and apostate, the baptisms performed by him and his followers are null and void, although the words used were ever so correct. The example in proof of this may be found in the Acts of the Apostles, (xix. 13—17.) There we read that the sons of Sceva made use of the *name* of *Jesus* in casting out devils, as was common in the apostolic days. Yet this name, all-powerful as it was when used in faith by the true disciples, availed nothing from the mouths of the unbelieving sons of Sceva the Jew.—"We adjure you by *Jesus*, whom Paul preacheth;" and the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" And the man in whom the evil spirit was, leaped upon them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Thus the Mormon preachers, with Joseph Smith, the inventor of a new Bible, and the usurper of the office of prophet and priest, may make use of *good words*, even the name of the sacred Trinity, Father, Son, and Holy Ghost, and yet be in no wise blessed. On the contrary, we are bound to believe it a sin, and the taking of God's name in vain; and it behooveth those who have submitted to such baptism sincerely to repent thereof, and seek forgiveness of Him whose awful name they have profaned, and whose sacrament they have abused.

Your affectionate friend and faithful servant in Christ.
Philander Chase,
Bishop of Illinois.

TO CORRESPONDENTS.

"Potter," "A Subscriber," and "Viola," in our next.

"Y. R." is received.

The obituary notice of James Duane, Esq., in our next.

CALENDAR.

FEBRUARY.

12. Septuagesima Sunday.
19 Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

MARCH.

1. The First Day of Lent, commonly called Ash Wednesday.
5. First Sunday in Lent.
8.
10. } Ember days
11.
12. Second Sunday in Lent.
19 Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess County. Feast of the Conversion of St. Paul, Wednesday, January 25, consecrated St. Paul's Church, Pleasant Valley. The Instrument of Donation and of request for consecration, by the Vestry, was presented to the Bishop by John Beadle, Esq., Senior Warden, and read by the Rev. Sheldon Davis, Missionary at Pleasant Valley and Lithgow. The Sentence of Consecration was read by the Rev. George B. Andrews, Rector of Zion Church, Wappinger's Creek, and Morning Prayer by the Rev. William H. Hart, officiating in St. Paul's Church, Poughkeepsie, assisted by the Rev. Homer Wheaton, Assistant Minister of Christ Church, Poughkeepsie, who read the Lessons; and the Sermon preached by the Bishop.

In the evening, confirmed 1 in the same church.

City of New York. Fourth Sunday after the Epiphany, January 29, confirmed 33 in St. Clement's Church.

Tuesday, January 31, confirmed at her residence a sick member of St. Thomas' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday afternoon, the 14th inst., at 5 o'clock.
Wm. H. Bell, Secretary.
New York, February 11, 1843.

PROT. EPISCOPAL TRACT SOCIETY.

The Trustees will hold their regular meeting at the Church Depository, on Tuesday next, the 14th inst., at half past 5 o'clock, P. M.
P. E. F. McDonald, Sec'y.
New York, Feb. 11, 1843.

CHURCH OF THE REDEMPTION.

The *Ninth* of the series of Sermons to the Young (having been postponed on last Sunday) will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. John Wayland. Feb. 11, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

☞ *The Right Rev. Bishop Onderdonk will preach in the above Chapel, to-morrow evening, (Sunday,) at 7 o'clock.*

Episcopalians generally, are respectfully invited to attend.
Feb. 11, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Feb. 4, has received the following contributions, viz.:

From St Paul's ch, Woodbury, Ct, one half, $2 50; former parishioner at Detroit, for Truazo, Mich, $2 50; Christ ch, Norfolk, Va, per Rev Upton Beall, rector, from S S, $21 29; ladies' weekly prayer meeting, $5; general contributions, $148 71—$175; Rev J Singletary, Washington, N C, per Mr J A Sparks, $10; All Saints' ch, New York, for church at Vincennes, Ia, $10; through B Howard, Esq. R A, Boston, Mass, from ladies' missionary association of Christ ch, Boston, $33 60; Christmas offerings of S S of St Paul's ch, Dedham, $1 50; St James' ch, Barrington, for Illinois, $20; St James' ch, Greenfield $4 50; Christmas offerings of S S of St Stephen's ch, Pittsfield, $11 75; ladies' missionary society, Christ ch, Cambridge, for Bishop Chase, $5—$76 35. Through W H Hubbard, Esq, R A, Richmond, Va, from Rev P F Berkeley, Raleigh parish, $10 50; do, Dale parish, $5; collection in Monumental ch, Richmond, $286 23; do, St James' ch, do, $22 41; do, Christ ch, do, $39 82; a gentleman of Monumental ch, $2; St Paul's ch, Petersburgh, $57 50; Raleigh parish, Amelia co, $3; St John's ch, City Point, per Rev M McFarland, rector, $3—$429 96. Proportion of collection made in St Ann's ch, Brooklyn, L I, at the public meeting held Jan 29, $144 50; a lady of Trinity ch, Natchez, Miss, per the rector, $10; St Paul's ch, Charleston, S C, per the rector, $25; do, S S Christmas offerings, $10; St John's ch, Fayetteville, N C, per C P Haigh, Esq, $5; church at Montgomery, Ala, per C F Pollard, Esq, $11; collection in Christ ch, Louisville, Ky, per Rev T C Pitkin, rector, $77 45; Christmas offerings of S S of do, one half, $15 77; collection in Grace ch, Camden, S C, per Rev F P Lee, rector, $67 50; offerings of Emanuel ch, Cumberland, Md, per Rev S Buel, one half, $17 71; S S do, Christmas offerings, $3 79; collection Jan 1st in St Philip's ch, Putnam county, Rev E Williams, rector, $2; do Jan 29, $3 80. Tatal, $1185 68.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Feb. 8, 1843. 152 Broadway, New York.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From an old friend, in Woodbridge, N J, $5. By Swords, Stanford & Co, from a lady of the Church of the Ascension, $50. From Philip Dater, Esq, by T C B, $7 50.
Lot Jones, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.
February 8, 1843.

Errata—In last week's acknowledgment, instead of Mrs. T. Reese, it should have been, Mrs. T. Keese, $5.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From Mrs Banyer and Miss Jay, $20. From Philip Dater, Esq, by T C B, $7 50.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with
Jesse Pound, 27 West Washington Place.
New York, Feb. 8, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J S Rogers, M D, $3; by the hands of Swords, Stanford & Co. from a friend, a bundle of garments, and from a friend, for the Ladies' Association of the Mission Church of the Holy Evangelists, 40 yards of calico. From Philip Dater, Esq, by T C B, $10.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary,
Benj. Evans,
February 8, 1843. 360 Broome street.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through E Wilcox, Esq, R A, Phil, Christmas offerings of St Paul's ch, Steubenville, Ohio, Rev J Morse, rector, one half, $6 33; Sunday school Christmas offering of do, one half, $1; per W Stavely & Co, donor forgotten, one half, $1 25; Sunday school Christmas offerings of Christ ch, Phil, one half, $5; Sunday school Christmas offerings of Trinity ch, Southwark, Phil, including birth day thank-offering of a little girl, $2 50—$14 43. From Rev Dr Clark, St Andrew's ch, Phil, for education of Sarah Clark, Africa, $20; do, for foreign missions generally, $10—$30. From Emanuel ch, Kensington, $8; from St Paul's ch, Phil, for ch at Galveston, $13 75; Sunday school Christmas offerings of St John's ch, Norristown, Rev N Stern, rector, one half, $7 50; from female missionary society of St John's ch, Northern Liberties, Phil, one half, $40; Sunday school Christmas offerings of St Andrew's ch, Wilmington, Del. one half, $5 50; male and female Sunday school Christmas offerings of St Paul's ch, Phil, one half, $3 80; Sunday school Christmas offerings of the Church of the Messiah, Southwark, Phil, for Africa, one half, $1 50; Sunday school of All Saints' ch, Phil, for Africa, $5 12; a friend to missions, one half, $10; from female benevolent society of Christ ch, Brownville, Pa, per Miss M S McKennan, treasurer, one half, $11; Mrs M Bowman of Christ ch, Brownville, one half, $2 75; an Episcopalian of Chester co, one half, $25; from Rev R W Goldsborough, one half, $2 50; Young Ladies' Bible Society of Trinity ch, Southwark, for church at Galveston, per Rev Dr Coleman, $3; from Charles C Johnston, Mononganela, Pa, $2 50; Female Bible Society of St Paul's ch, Phil, for ed of Samuel M'Coskry and Ellen May, Africa, 3d annual payment, per E Leadbeater, Esq, treasurer, $40; from female Sunday school of St James' ch, Phil, for education of Helen Morton, Africa, $20; from the teachers of female Sunday school of St James' ch, Phil, for education of Henry Morton, Africa, $20; from colored class of St James' ch Sunday school, Phil, for Africa, $7; Christmas offerings of female and infant S school of St James' ch, Phil, one half, $2 50; from a friend, for the ed of Harriet Hunter, Africa, $20; from missionary association of St James' ch, Phil, appropriated by ladies of the Bee Hive, $50; from Jesse E Jacobs, by Rev Mr Bull, for Cape Palmas, W Africa, $1 56; from S school of St Luke's ch, Phil, for ed of William and Emily Spear, Africa, 1st annual payment, $40; S school Christmas offerings of St Luke's ch, Phil, one half, $5—$405 99 From St Paul's ch, Woodbury, Ct, one half, $2 50; from Christ ch, Norfolk, Va, per Rev Upton Beall, rector, from Mrs Juliana M Steeds, for ed of George Carraway, Africa, 4th annual payment, $20; weekly prayer meeting of a few ladies for Greece, $15; from the ch, for foreign missions generally, $190—225. Through B Howard, Esq, treasurer of the Mass Board of Missions, Sunday school Christmas offerings of St Paul's church, Dedham, $1 50; from St Stephen's ch, Pittsfield, 3d quarterly payment, $75; from Sunday school of Christ ch, Springfield, for ed of Henry Washington Lee, Africa, $10; missionary meeting of western association, St James' ch, Greenfield, for Africa, $12 13; from ladies' missionary society of Christ ch, Cambridge, $5—$103 63. From the Rt Rev Wm Meade, D D, annual contribution, $50; from Rev C W Andrews, Shepherdstown, Va, $20; from monthly concert of prayer, Christ ch, Middle Haddom, Ct, per Rev S Nash, $16; ladies' sewing society of said church, $5—$21; through W H Hubbard, Esq, R A, Richmond, Va, from Raleigh parish, Amelia co, per Rev P F Berkeley, $10 50; Dale parish, Chesterfield county, $5 50; St Paul's ch, Bristol parish, Petersburg, $57 50; St John's ch, City Point, Rev M McFarland, rector, $3—$76 50. From Lieut Simpson and lady, Buffalo, N Y, $10; collection at St Ann's ch, Brooklyn, Rev Dr Cutler, Jan 29, proportion for foreign committee, $126 50; Sunday school Christmas offerings of Christ ch, Louisville, Ky, Rev T C Pitkin, rector, one half, $15 77; do do, for Texas, $1; from Grace ch, Camden, S C, for Greece, $1; offerings of Emmanuel ch, Cumberland, Md, one half, $17 71; Sunday school of same ch, one half, $3 79—$21 50. Through H Trescott, Esq, R A, Charleston, S C, from Rev T C Dupont, missionary lecture at St Stephen's ch, $5 75; Sunday school of St Michael's ch, per Rev P Trapier, $26; offerings of St Michael's ch, per do, $16 86; do do, per Rev P T Keith, $14 81; do do, $116 87; Sunday school Christmas offerings of do, $7 75; offerings of Christ ch, per Rev C C Pinckney, $23 37; Sunday school of Christ ch, Greenville, for Africa, $7 13; from St Philip's ch, per Rt Rev Dr Gadsden, for church at Galveston, $100; from St John's ch, St John's Island, per Rev T J Young, M J J, $5; Mrs M J J, $5; A M J, $2; Mrs A J, $5; C L Y, $5; T J Y, $22; colored congregation, $2 37—$46 37—$364 92. Total, $1445 31.

J. Smyth Rogers, Treasurer.
New York, February 8, 1843.

JUST PUBLISHED,

THE AMERICAN REVIEW & METROPOLITAN MAGAZINE,

No. 1 for January, 1843.

This work will be published once every two months, in octavo numbers of one hundred pages each, at three dollars per annum, in advance.

Subscriptions received at this office. Feb. 11.

THE PULPIT. Sermons by Eminent Living Divines. Vols XLI. and XLII., 8vo.

Library of the Fathers. Vol. IX., containing the Homilies of St. John Chrysostom on the Statutes, or to the People of Antioch. Vol. X. contains Tertullian; vol. I., Apologetic and Practical Treatises.

The Life and Defence of the Conduct and Principles of the Venerable and Calumniated Edmund Bonner, Bishop of London; in which is condensed, The Best Mode of again Changing the Religion of this Nation; by a Tractarian British Critic; 1 vol., 8vo.

The Bishop of Exeter's Charge, delivered at his Triennial Visitation, in June—September, 1842.

A Sermon, preached at the Visitation of Henry, Lord Bishop of Exeter, by George May Coleridge, A. M.

The Anglo Prussian Bishopric of St. James, in Jerusalem; translated from the German of the Rev. W. Hoffman.

Illustrations of the Liturgy and Ritual of the United Church of England and Ireland; being Sermons and Discourses, selected from the works of Eminent Divines who lived during the seventeenth century; by James Brogden, M. A.; 3 vols., 8vo.

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I HAVE appointed Mr. Henry M. Onderdonk, Mr. John H. Little, and Mr. John Dugan, as Special Agents to obtain subscribers to this work, in the city of New York; and having been expressly authorized by me to receive the amount of subscriptions in advance, they are supplied with certificates signed by me, to be given to such subscribers.

The holders of certificates thus signed by me, will alone be entitled to the privilege I have offered to subscribers in advance, amounting to $1 75 in their favor.
Feb. 11. H. W. HEWET.

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Reference—Dr. Seabury, Editor of the Churchman. Feb. 4.

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THE publisher of this work, anxious that there should be no possible misunderstanding as to the terms upon which it is offered to subscribers, begs leave to state to the public the following conditions, which will be strictly adhered to. Single numbers of the work will be delivered to subscribers at 31¼ cents, each payment to be made on delivery. Those who subscribe $6 in advance for the Prayer Book, or $12 for the two volumes of Prayer and Commentary, will receive with the last number of each volume a morocco cover, richly embossed, with a view of the exterior and interior of Trinity Church, New York; or if preferred, the cover will be finished with a richly embossed margin alone. These covers are to be of the very best Turkey morocco, and the subscriber can designate the color preferred. The advantages thus offered to the subscribers who pay in advance, will be $1 75, thus estimated: they get the work for 25 cents less than other subscribers, and also obtain a handsome cover in which to bind their volumes, worth at least $1 50 each.

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From the Bishop of New York.

It gives me great pleasure to hear of your design to publish an American edition of the Rev. John Henry Newman's Parochial Sermons. From a partial acquaintance with them by my own perusal, and a knowledge of the opinion entertained of them by brethren in whose correct views and sound judgment I have the fullest confidence, I have no hesitation in regarding these sermons as eminently calculated to promote the knowledge and practice of genuine evangelical religion.

I have long, gentlemen, cherished a grateful sense of the obligation under which all true friends of that religion lie to you for the great good which your press has done to its cause. I cordially commend the present enterprise as worthy of all patronage, and would be glad to have these volumes of sermons in the possession of every family in my diocese. For simplicity and godly sincerity, for humble and child-like reliance on the word of God, and for close, pointed, and uncompromising presentation of the truths and duties of the Gospel, I know not their superiors; nor their equals, except it be in the well known and generally approved "Plain Sermons, by Contributors to the Tracts for the Times."

To all then who love the Gospel, and desire true instruction therein, I unhesitatingly commend Newman's Parochial Sermons.

Wishing you success in the truly good work to which your press is so largely contributing, I have the honor to be, gentlemen, with great respect,
Yours very truly,
Benj. T. Onderdonk.
New York, Dec. 7, 1842.

From the Bishop of New Jersey.

I highly approve your proposal to reprint Mr. Newman's admirable Parochial Sermons, and desire for them the most extended circulation. Much as I have been gratified by your republication of many excellent books, the heirlooms which the Church of England has derived from ancient piety and learning, or the production of the vigorous minds and fervent hearts that now adorn while they defend her altars, I have looked and longed for an edition of these sermons, as your noblest contribution to the sacred literature of the times. Mr. Newman's Sermons are of an order by themselves. There is a naturalness, a pressure towards the point proposed, an ever salient freshness, about them, which will attract a class of readers, to whom sermons are not ordinarily attractive. Again, they are of a wonderful comprehension. While they are not above the level of the plainest readers, they will interest and satisfy the highest and most accomplished minds. With the most intellectual persons, they will win their way, I am sure, as no modern productions of this sort have done. But all these are but incidentals to their sterling and imperishable worth, as expositions of the truth of Holy Scripture, and exhortations to the duties of the Christian life, urged to the heart with an earnestness and unction scarcely paralleled; above all, carrying with them a force beyond all argument, beyond all eloquence, in the living power of holiness with which they are instinct, to rouse the careless, to steady the wavering, to sober the worldly, to animate and elevate the humble seeker of the kingdom of God and its righteousness, and to imbue the age with, what it needs the most, humility and heavenly mindedness. I shall welcome your proposed volumes as powerful auxiliaries to my exertions to set forth the Gospel in the Church: and devoutly pray that God may bless them to the edification of many souls, and to the advancement of the pure and peaceful kingdom of His blessed Son.

Bidding you "God speed!" in your career of useful and most honorable enterprise, I am faithfully your friend,
G. W. Doane.
Riverside, St. Andrew's Day, 1842.

From the Bishop of North Carolina.

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D.*, Oxford, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,
L. S. Ives.

From the Bishop of Maryland.

Dec. 17, 1842.

I am glad that you design to publish Mr. Newman's Sermons. The portions of their contents about which there is a difference of opinion, are not to be set in the scale against the general tendency of the volumes.—Deeply spiritual, and searching the reader's heart with no ordinary insight into its recesses, they cannot fail to quicken faith, alarm lukewarmness, expose hypocrisy, detect unbelief, and powerfully stimulate the sinner to repentance and the believer to renewal and increase of holiness. Nowhere have I seen Christ crucified, yea, rather risen again, set forth with more plainness. By no practical writings have I been more strongly moved to loathing of sin, and utter renunciation of self-dependence. Man's helplessness and the all-sufficiency of Christ, are nowhere to be found set forth with greater earnestness of enforcement and variety of illustration.

Very respectfully, your obedient servant,
W. R. Whittingham.

From Rev. Dr. Seabury, (editorial notice in Churchman.)

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes, at $2 50 a volume; making a difference of 13 dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers.—We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

☞ The publishers will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work.

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Benjamin T. Onderdonk,
Bishop of the Diocese of New York
New York, June 14, 1841.

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He begs leave to refer on this subject to the Righ Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"ON EARTH AS IT IS IN HEAVEN."

And the city had no need of the sun, neither of the moon to shine in it: for the glory of GOD did lighten it, and the Lamb is the Light thereof. And the nations of them which are *saved* shall walk in the Light of it: and the kings of the earth do bring their glory and honor into it. And the GATES of it shall *not* be shut at all by day: for there shall be no night there. Rev. xxi. 23, 24, 25.

XXVII.

Clothed in a form
Of Prayer,
Upon whose *calm* we see the SPIRIT stoop,
To leave the image of its brightness there—
Thought hangs upon a golden chain,
From Heaven suspended:
Whose last link reaches—where?
'Tis never ended!
While at the anchor of its Hope,
Our fearless bark,
Like Noah's ark;
Mid wind and storm,
And fiery hail, and whelming rain,
Rides safe above a fallen sphere!

XXVIII.

Oh! *it* was fair before the Curse;
But now, the impress of Jehovah's hand
Is dimly seen:
The sympathy that binds the universe,
Is loosened—and the band
Of rectitude and innocence is riven—
And time and crime have scar'd the face of Heaven,
And *we* are not what we have been:
For like an aerial ship, the soul,
Wooed upwards on the wing
Of kindred love;
Sways in the anguish of its dark control,
And strives to spring
Above!

XXIX.

Earth—blasted earth!
Art thou the same,
Whose birth
The sons of God with rapture hailed:
While Morning's eastern halls
Re-echoed with thy name?
As from its moral orbit hurled,
To track a wild career;
Through the blue palace of the stars
The coma of its fiery tresses trailed!
Whose rebel world
Smiled darkly on the spangled walls
Of Heaven—like the atmosphere
Of lurid Mars.

XXX.

Creation's Cain!
Bearing upon its branded front,
Hostility to GOD—
How dark the path thy wandering footsteps trod!
Oh! what a progeny of pain,
To swell that curse,
Have sprung from Pride's unholy Hope,
Thou Nimrod of the universe!
Till rebaptized—revived—renewed
Within redemption's mystic Font
Of blood;
Her Hope has built upon *that* Rock,
The aspiring edifice—
Whose lofty top
Has struck
The skies!

XXXI.

A God!
All mailed in guiltlessness
And armed with all her Power,
By Love alone:
Down in his dark abode,
Earth's deep foundations under—
The DEATH of these condemned to die—
The LIFE of those who died to live—
He threw the gauntlet down!

* * * * *

And Hell beheld in wonder,
His fortress overthrown.
Then Truth and Peace
His standard all unfurled
Upon the Church's adamantine tower;
To wave
Eternally
Above a rescued world!

XXXII.

But Clouds and Darkness veil
The face of Love:
And like the pale reflective moon,
When Night above
Has thrown her sable drapery
Over the azure shoulders of the Day:
HER downcast eye—
The brightness of the bright Invisible,
Calm and holy,
Sheds a pleasing sadness:
Like pensive Melancholy
Clad in gray.

* * * * *

Or, like the lightning's light,
Reveals his Throne,
Amidst the tempest and the night
Of wrath and madness!

XXXIII.

Like Alp's snow-mantled hill,
Her zone is purity and truth;
And like the cloud capt Pyramid,
Her crown, eternal youth;
And like a star
Upon her brow,
She wears
Nobility—
And as she walks, Jehovah's Bride,
Below;
All lands catch brightness from her smile,
From India's coral sea,
To Britain's queenly isle.
But oft bedimmed with mortal wo,
Her smile is hid in tears—
Her feet empurpled in the overflow
Of hideous war!

XXXIV.

Like the horizon's distant line,
When Earth and Heaven meet half way;
But where they meet none can define,
The meeting is so blended;
Or say, 'twas *here* the Earth begun—
Or *there* the Heaven ended!
So Faith's celestial Mind
Meets Hope resigned—
And in a voice,
Which does not all repine,
Nor all rejoice,
We pray
Thy will be done!

From the London Church Intelligencer.

ALMSGIVING, OR THE DUTIES OF THE RICH. A Sermon preached at the Visitation of the Right Rev. the Lord Bishop of London, at the parish Church of Woodford, Oct. 15, 1842. By the Rev. FOLLIOTT BAUGH, M. A. London: Rivingtons. 8vo. Pp. 32.

We ought earlier to have called attention to this seasonable and truly excellent sermon, published by the desire of the Bishop of London and the clergy who heard it. It is to be regretted that similarly sound and faithful discourses on the important duty of Almsgiving have not been more generally preached by the clergy during the last century. The rich are liberal enough in their reprobation of the poor for not faithfully fulfilling the duties of that station of life in which it has pleased to GOD to call them; but without in the slightest degree palliating the unfaithfulness and positive guilt of the poor, the rich must be told that they have been not a whit less unfaithful to the trust committed to them. The sums of money given by the rich of this country to religious and charitable objects, and trumpeted forth by the papers of the day, are mean and beggarly in the extreme; and we should like that every nobleman and gentleman and wealthy manufacturer in the country should be compelled, as a matter of healthy penance for past neglect of duty, to read over this well-timed, appropriate and admirable sermon before breakfast every morning during the year 1843. Mr. Baugh chooses for his text that appropriate passage from St. Paul's first Epistle to Timothy—"*Charge them that are rich in this world,*" *&c.*, and we trust that the sermon will be extensively read and become the forerunner of a multitude of discourses on the same important topic which should be now impressively thrust upon the consciences of the people, and of our more wealthy congregations more especially.

We cannot avoid giving an extract or two from this discourse.

"It has happened, my brethren, that while we in our preaching have been almost systematically losing sight of this duty of self-denying charity, there have been springing up in the circumstances of the times those very dangers and temptations, which, above all others, needed such a counteracting influence. We have been becoming more every year a money-getting and luxurious nation. With the extraordinary growth of commerce and manufactures, came new comforts and refinements of luxury, new pleasures to gratify the senses and engage the imagination: thus the hearts of those who were not engrossed in gain, were for the most part drowned in pleasure. If we look back a century and a half, the pleasures which money could buy were few compared to what they now are; there was, therefore, more superfluous wealth, more to spare for charitable purposes; it might, perhaps, be owing to this, as much as to sounder religious principles, that we find so many charitable institutions, so many schools and almshouses, and doles of bread and clothing founded by the English merchants of old time; that we find so many magnificent endowments under the patronage of the city companies. The refined enjoyments of civilized life were not then so varied, as to leave even the richest man no money that he could call superfluous. But in our time, the most princely fortunes can scarce keep pace with the new pleasures and delights which the invention of man designs and executes, pleasures the more dangerous, because though unalloyed by vice, they do not the less steal away the heart, and make it not of GOD, but of the world. In truth, the whole economy of domestic life is every year becoming more costly; what are considered as luxuries this year, are mere comforts or necessaries the next, while every rank in succession downwards emulates the mode of living which they see above them, and adds to the list of 'things honest in the sight of men,' which they deem it a duty to 'provide.' In such a state of things, what can remain for charity? or can the charity of the Gospel exist at all where self-denial is no longer thought a Christian grace, and we pride ourselves in every added luxury, as one more *improvement of the age.*

"Surely, if we are faithful ministers of Him who has told us, that unless we deny ourselves daily, we cannot be His disciples, we are bound by warning and example to stem this tide of luxury. And to do this with a shadow of success, it is not enough to censure the pride of life in general terms; we shall touch no man's conscience by the pointless generalities of common place. We must be prepared to call things by their proper names, and, as time and occasion serve, to show the very points in which excess is sinful, and in which it would become an earnest Christian to retrench. We should do well sometimes to copy the homely straightforward speaking of our earlier preachers. 'If a man's private house,' says one of the writers of our Homilies, 'wherein he dwelleth is decayed, he will never cease till it be restored up again; yea, if his barn wherein he keepeth his corn be out of reparations, what diligence useth he to make it in a perfect state again; if the stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon. And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful toward that house of GOD wherein be entreated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption?' So spake our forefathers, and who does not feel that there is strength and eloquence in their plainness? And with far more force might we contrast our lavish prodigality in all that ministers to our ease and comfort, in all that can charm the eye with grace or splendor, or beguile an hour of life with melody or perfume—the needless equipages, the voluptuous furniture, the superfluous plate or jewels, the single entertainments given at a cost which would raise a church to GOD, the fruits and flowers of other climes, reared for a few days' enjoyment, for what would clothe an hundred families,—might it not become us sometimes to contrast this pride of life with the suffering which we pass by unrelieved, and the cloud of squalid penury which is sullenly gathering around us? We read history, and we moralize as a thing of course over other states whose ruin was the punishment of their luxury, and we forget that we are living in a land, where selfish luxury is far more widely spread than even at Tyre, or Corinth, or at Rome, and contrasted in full relief by far more appalling misery. We seldom ask ourselves how *we* appear in His sight, who alone raiseth up or pulleth down the kingdoms of this world and the glory of them.

"Never, (it is not as a proud boast I say it,) never did the clergy possess a stronger hold on the sympathy and respect of the upper and middle classes of this country. I know, indeed, that our political importance adds much to the respect in which we are held; that even those who are not themselves religious begin to appreciate the value of a church in unquiet times, and to own that it is the best safeguard of property. But beyond such selfish views there is hidden a deep well-spring of Christian sentiment and principle, which would respond more than our timorous faith will venture to believe, to an earnest, systematic, consistent preaching of the great Gospel duty of self-denying charity; but though bidden by a Mightier than we, our hesitating hand dares not strike the rock, and therefore the water flows not. Let us have courage to make the effort; let us invite them by our Redeemer's gracious words to such a measure of self-sacrifice as shall win His praise, and lay up for them a treasure in heaven. Let us remind them that the essence of charity is self-denial; that our almsgiving, unprofitable as all our service, yet as a duty, is an earnest and a solemn service; that our alms must not be lightly scattered as chance or good nature prompt us, or be given as a matter of form and fashion, subscribed in some uniform sum to certain stated societies, because the world expects it of us: that if we view our substance in the light in which GOD views it, held in trust as by His stewards, we shall deliberately set apart out of our income, a fixed sum, a tenth, as it may be, or a fifth, as the portion of the poor and of the Church, and thank GOD if His grace enables us to do more than this, and give up some accustomed luxury or pleasure, to be repaid us, good measure and running over, by Him to whom we lend it. Nay, we should oftentimes but act as faithful stewards, if when some great Christian object was in view, and the charity of others had waxed cold, we deemed its accomplishment a higher duty than the aggrandizement even of them of our own household, and thought it better to leave them poor to GOD's blessing and preferment, than rich in this world's good, to the favor and praise of men. Let us invite them too by example no less than precept to a simpler mode of living: let us show them ourselves to forego some needless luxuries, which after all but encumber life's best enjoyments, and to despise some worthless vanities; and above all, never cease to urge upon them, whether they will hear or whether they will forbear, that the laborer by whose daily toil they are gaining wealth, and rank, and power, has a right to claim some thoughtful care for his temporal and eternal interests, and that the account of this must be rendered, if we believe His words, a very strict account, before our Judge."

UNION OF SECTS—CHURCH OF SCOTLAND.

The movement in the Church of Scotland, so long apparently internal, and confined within that Church as to its immediate results, has begun to operate in a more influential manner, as being now about to affect directly the Christian community without the mere pale of her own communion. We cannot but regard with much attention such an important phenomenon as the report of the commission of the General Assembly on the subject of an external union of the Presbyterian Churches with other evangelical sects. The bicentenary of the Westminster Assembly of Divines of 1643 will occur in next July, 1843. It is proposed to celebrate that epoch in London; and the proposition now is, that not only should the Presbyterian Churches of America, Scotland, Ireland, and England, join in such commemoration, but that a sort of convocation should be attempted of delegates from all other evangelical sects willing to concur in the design.

Some difficulty appears to have preliminarily suggested itself as to a creed to be adopted. This is attempted to be gotten over by the adoption of a negation of error rather than an assertion of truth. We conceive the matter to be of such importance that we shall give this portion of the report in full as to the three points considered important in the view of this commission:—

"I. The parties who are to convene:

"1. These should not be mere volunteers, or self-constituted representatives of any section of the Christian Church, but individuals duly named and commissioned by the respective bodies in whose names they are to sit.

"2. The bodies so naming commissioners should be either the supreme assemblies of those Churches which have such assemblies; or, in the case of Churches not having supreme assemblies, any association or society which is understood virtually to be the bond of union and the centre of action among any number of evangelical Christians.

"3. By correspondence among the Churches having recognized organs, and by the appointment of a joint committee for this purpose, consisting of members of different Churches, this preliminary point, as to the bodies which are to send commissioners, and as to the number of commissioners to be sent by each, might be arranged and settled.

"II. The terms of meeting:—

"1. Great difficulty might be felt in framing anything like a general creed or confession of faith, in which all the commissions should concur. There are obvious objections to the statement of essential truth, in terms more wide and comprehensive than the several Churches have adopted in their respective standards, and there is manifest danger of schism or of latitudinarianism in such an attempt.

"2. But in entire accordance with the spirit of Protestantism, as well as with the exigency of the times, it is conceived that such a body of commissioners from various evangelical denominations might harmoniously and effectively meet and concur in a statement of errors renounced and opposed, rather than of truths held. And the errors which would require to be specified are of such a nature, that the mere denial of them would be a sufficient guarantee for substantial soundness of faith.

"3. These errors are chiefly of those kinds, and the terms might be stated in the form of a protest against Socinianism or Rationalism, Popery, and what is called Tractarianism. The protest would thus embody a denial and renunciation.—(1) Of Socinian and Rationalist principles as these affect:—1. The inspiration and interpretation of Holy Scripture. 2. The doctrine of the Trinity. 3. The person of CHRIST. 4. The doctrine of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive authority of Scripture. 2. The doctrines of the Mass, Transubstantiation, Purgatory, &c. 3. The power of the Priesthood, Auricular Confession, Supremacy over Civil Rulers, &c. (3) Of Popish and Tractarian principles, as these affect:—1. The doctrine of Justification. 2. The doctrine of Regeneration. 3. The doctrine of the Sacraments. 4. The Apostolical Succession, and the Catholicity of the Church.

"III. The objects to be sought by such a meeting:

"The exchange of mutual and brotherly affection among various bodies of Protestants might be expected to strengthen and encourage the several Churches in the good work of the LORD.

"While the meeting would, of course, be strictly precluded from all authoritative interference in the affairs of any of the bodies represented in it, and while controversial discussion on matters on which they differ must necessarily be avoided, a free interchange of advice and consultation might be encouraged, and, by prayer and the searching of the Word of GOD together, light might be expected to be cast on the principles of our common faith, and the duty and prospects of the Church at large in the present critical state of the world.

"3. The various missionary operations of the several bodies of Churches would furnish an interesting theme.

"4. The spectacle might be exhibited of Protestant unity, as distinguished from Popish uniformity and latitudinarian compromise.

"5. Out of such a meeting, besides the immediate advantage of a suitable commemoration of the Westminster Assembly, and a pleasing opportunity of brotherly fellowship in the LORD, some plan for future fellowship and cooperation might arise."

It will be observed by the terms of the above document, that no portion of the Church of England could be included in this assembly. We do not know whether this arose from necessity or design. It is not indeed probable that any, even of the least ecclesiastically wide-bound, and most spiritual portion of the Church of England, would feel inclined to take any part in the proceedings of such a body in its present stage. *From "The Dublin Statesman," a paper of similar notions to "The Record," published in London.*

From the Irish Ecclesiastical Journal.

CONVERSIONS TO ROMANISM.

SIR,—My attention has been directed to a paragraph inserted in the *Freeman's Journal*, of the 24th of October, as copied from the *Belfast Vindicator*, which has, I understood, appeared in other papers also. It is headed, "FOUR CONVERSIONS TO THE CATHOLIC CHURCH AT DUNGIVEN;" and then proceeds: "on Sunday the 16th ult., in Gortnaghy chapel, (one of those belonging to Dungiven charge,) Miss Henry and Mrs. Lynch rejected the tenets of Protestantism, and were duly received by the Rev. Mr. Dempsey into the bosom of the Catholic Church. Their public profession of the Faith, being made before divine service, in the presence of a numerous congregation, was truly imposing. Many respectable Protestants were present on the occasion. During the preceding week two others also opened their eyes to the saving truths of Catholicity." As the incumbent of the parish of Dungiven, I naturally felt desirous to inquire into the facts of a case, so ostentatiously put forth, and in which the Roman Church seemed so self-complacently to rejoice; and although I can never be surprised, in a world so full of sin and ignorance, at any unhappy exhibition in individuals either of the one or of the other, yet, it was important to myself and to my esteemed fellow laborer in the ministry of the Church in this place, to ascertain whether the so-called conversions had taken place among the flock specially committed to us; and yet more, whether they had occurred through any neglect or inadvertence on our part.

There were more difficulties in endeavoring to reach the facts of the case, than I at first anticipated; independently of the chapel named being not in the parish of Dungiven, but in a rather remote part of the neighboring parish of Bovevagh, (though I believe under the charge of the priest of Dungiven,) there were circumstances indicated in the paragraph well fitted to mislead an inquirer. The affair, in the first place, had such an air of gravity and importance given to it, that one naturally concluded, that the parties must be sought, if not among the wealthy, at least in a class sufficiently advanced in common means and opportunities of knowledge and information, to make their choice and change a matter of rejoicing to the happy mother, who had just received them into her bosom, and of painful regret to her, who had so long fostered them in vain.—Again, these precious and rejoiced-over converts were most surely to be looked for among the *bona fide* and unquestioned members of the Protestant congregation of Dungiven. You will not therefore, Sir, be surprised, when you learn the actual facts, that, following these natural clues of guidance, I, and others, should have been some time wandering through the mazes of this history of conversion, without being able to find our way.

I shall accordingly give these facts, as they have now reached me, and which I believe to be correctly stated. And first, of Mrs. Lynch and Miss Henry, the only names with which we are favored, and who are thus put down in the record, with those fair titles of courtesy, which give their seeming place and station in society an imposing air of respectability, well fitted to add value to their testimony in favor of Romanism.

A very humble man, a laborer of the parish of Bovevagh, a Roman Catholic, whose name is Lynch, having gone to England, like many others of the same class, to procure work, returned sometime since with a wife whom he had married in that country; of the previous character or previous profession of this woman we can know nothing; all we can be assured of is, that she has not been connected with any Protestant congregation or Protestant ministry, since her arrival in this neighborhood. This is the Mrs. Lynch referred to in the paragraph.

The Miss Henry is, I understand, a pauper woman of the same parish, who has supported herself for some years chiefly by mendicancy. She is the natural daughter of a Romanist woman, and was brought up in, and always professed, the Romish system. She has not, nor ever had, any connexion with Protestantism, except the name, derived from a very doubtful paternity.

Of the remaining persons, whose names are among the "reserved doctrines" of the Church and paragraph, the only two, to whom the implication can apply, and who are generally presumed to be intended, are such as to cast an air of the ludicrous over the whole subject. These persons are, a miserable old man, well known in Dungiven, a strange mixture of the sly mendicant, the amusing droll, and the cunning teller of fortunes, and his aged wife, both of them Roman Catholics from their birth, both of them in the lowest state of human ignorance and destitution—hitherto too poor to obtain any ministerial aid from their own Church, and too ignorant to accept of any from ours. I should, however, add in fairness, that there is a shadow of claim to Protestantism attaching to the old woman, for the spirit of converting zeal to boast itself in. A great many years ago she had her name put down by a good-natured curate in the list of those receiving alms from the church of Dungiven, on the plea of having a desire to become a Protestant; but this is the only ministry she ever accepted at our hands.

There is no doubt, I believe, that these two persons were lately received, as converts, "into the bosom of the (so named) Catholic Church."

The whole statement in the newspapers has, after all, more of the melancholy than of the ludicrous in it. There is not a respectable Roman Catholic in the neighborhood who is not ashamed of it. I may here state an observation of an intelligent man of that persuasion, not only as showing their feeling of the matter itself, but also as a general indication of popular impressions among them. "I am sure (said he) Mr. Dempsey never put such a thing in the news. We all think that it was just some of the Presbyterians put it into the papers for a jeer against the Catholics."

I fear, however, their Church is in some way responsible for the publication; at least it has been sufficiently caught at by the papers in that interest.

It is, in fact, only with these newspaper doings that I can have any quarrel in the whole affair. If the zeal of a priest be exerted to bring a wanderer of his own communion, or any other wretched, hardened, godless soul, to the only light he has to give them, so far from objecting, I honor him for it. I am not ashamed or afraid to say, that I consider an honest subjection to the Roman Catholic system as not being the worst state, in which I see many unhappy souls around me.

There is a total hardness and deadness to all sense of GOD, or fear of GOD—a state literally without GOD in the world—which is far worse: and I can rejoice in seeing any gleams of the spiritual and eternal, of the fear of GOD, and of the desire to escape his judgment, or of the Saviour, and his doings of love for sinners, breaking in upon his soul in such a state, even though these should come reflected from the shattered and distorting mirror of Christianity which Romanism presents to it. But if the whole thing be only got up to serve a turn, for a newspaper flourish, to give the example and the encouragement of numbers to the weak and wavering individual, and to prop up with false and artificial shows the crooked policy of Rome, it has my utter scorn, and is looked upon with that loathing and disgust which an honest mind feels at seeing high and noble names of those which should be high and noble things, desecrated and prostrated to serve the basest and the meanest ends.

I remain, sir, your obedient and obliged servant,
ALEX. ROSS.

Banagher Glebe, Dungiven,
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December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—y1y

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